

# THE Catholic Educator

October 1961



*Social Studies and the Union Problem . . . 161*

*Fossils and Federal Aid . . . 174*



## \*The proof is in its performance

Teachers, AV directors, school management people, and those whose very success depends upon the best presentation of their product . . . film producers . . . are unanimously enthusiastic about the performance of this remarkable new projector.

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## ON OUR FRONT COVER

The Month of the Holy Rosary opens with yearly tribute to Mary as the first honor student crowns the campus statue at Ursuline College, Louisville, Kentucky.

# CLIPS AND COMMENTS

## YOUNG READERS

The Denver School system, disregarding what has been a prevailing idea for some years now, has developed a television course and a guidebook for parents on "Preparing Your Child for Reading" in order to allow those children who can read before school to learn it at home. The Carnegie Corporation of New York has recently granted the Denver system additional money to develop and improve the parental instruction project. Sixteen television programs will be put on tape for use by educational television stations throughout the country and a new guidebook will be produced.

Totally independent of this program is a study that had been made by Dr. Dolores Durkin of Columbia University on 49 children who had learned to read at home before entering the first grade. All of these children learned to read with help—but some of the help merely involved answering questions posed by the youngsters about commonly seen words on signs or television. In four instances, the help came exclusively from an older brother or sister.

These 49 children were those who emerged from an inquiry into 5,000 children on the first grade level so that they represent only 1% of the total number of first grade-age children. Nevertheless, if 1% can be taught to read on the basis of only an inquisitive mind or an ambitious relative unskilled in teaching reading, perhaps the expansion of the Denver system program will result in a far greater number of children entering the first grade capable of reading and thus capable of advancing at a greater pace in all fields—a pace which appears to be necessitated by our present world.

## FACULTY SALARIES AND TUITIONS UP

In a survey conducted by the U. S. Department of Health, Education, and Welfare, figures were revealed which indicated that salaries—and tuitions—were up over a previous period a year ago. The survey was sent out to all colleges and universities in the United States and 1,458 colleges and universities replied representing 91.6 per cent of the enrollment in public 4-year undergraduate institutions and 82.3 per cent of enrollment in private 4-year undergraduate institutions.

The average salaries for full-time faculty members in four year under-

graduate colleges rose to \$7,330, a figure 6.5% above the \$6,880 average of the previous year. Public undergraduate institution salaries average \$7,570 (up 7.1%) while private undergraduate institution salaries average \$6,960 (up 5.5%).

Although private school salaries did not rise so much as public school salaries, the rise in tuition fees exceeded public school charges by a considerable percentage.

Resident students in private institutions paid an average tuition and fee of \$859 this year which was an increase of 9.9% over the average figure of \$782 of last year. In public institutions, however, tuitions and fees average \$206 this year as compared to \$193 last year—a 6.5% rise.

Similar rises were noted in dormitory charges with private institutions showing a rise to \$216 this year as opposed to \$201 last year. In public institutions, dormitory charges rose from \$168 last year to a figure of \$187 this year.

## DROPPING GRADES

The subject of the increased difficulty of maintaining a full educational system in the face of increasing costs and enrollments has, for the past few years, provided a background for proposals that either elementary schools or high schools be dropped so that only one level will be maintained and maintained well. Archbishop Lawrence Shehan, then president of the NCEA, made the first formal proposal but, after a short scrutiny in some journals, discussion on it soon died down. Msgr. George W. Casey has recently revived it, however, in his weekly column in the *Boston Pilot*. Advocating the elimination of elementary schools, Msgr. Casey reasons that the grade schools have become a crushing burden on the parishes and have introduced a jarring, commercial note into our parishes. He also maintains that Federal Aid is hardly a possibility; that the critical age for religious development of youth is in the high school years; and that if all Catholic school children attended public elementary schools, the non-Catholic accusation that Catholic schools are separatist and divisive will lose relevance.

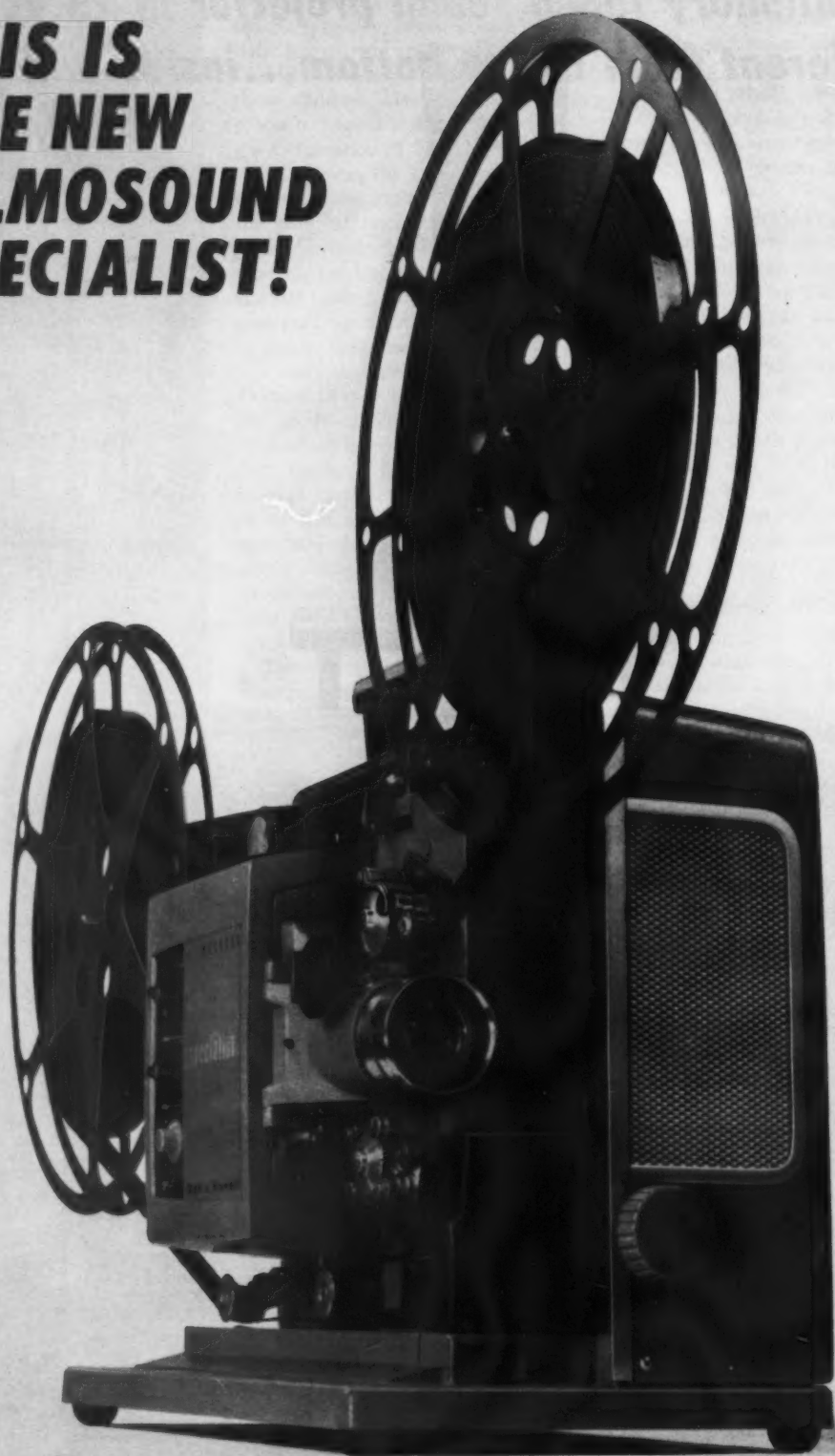
Donald McDonald, writing in his column "Essays of Our Day," cites Msgr. Casey's arguments as "formidable" and goes on to say in support

(Continued on page 134)

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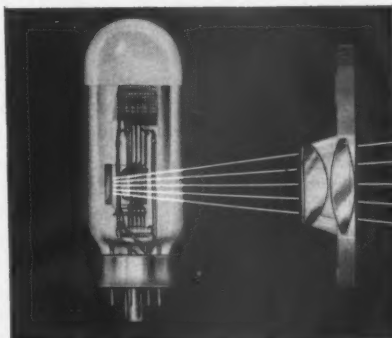






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(Continued from page 130)

that he would like to go on record as saying that

... an awful lot of Catholic parents, particularly parents who themselves have had a Catholic college or university education, are dissatisfied with the educational environment and conditions they are finding in the Catholic elementary schools to which they send their children.

These parents, according to Mr. McDonald, find that in "parish after parish after parish" conditions of overcrowded classrooms, poorly qualified teachers, lack of facilities for special education for the gifted or slow learners, and no provision for cultural subjects such as music and art are found and thus Catholic education suffers.

Utilizing Msgr. Casey's observations and his own experiences then, Mr. McDonald urges calm, rational discussion of the problem, basing his request on the fact that parents, while dissatisfied, do not feel it proper to work for a revamping of the school system, and on the fact that while Canon Law imposes an obligation, it does not stipulate what type school system will meet that obligation.

We too would urge for a calm, reasoned discussion of this problem, but not between educators. Rather we would urge discussion between educators and laymen, pastor and parishioners, editors and readers. And we urge this discussion not from the point of view of solving the problem—for we doubt that a suitable solution can be found unless vocations are increased fourfold—but for the basic and prime purpose of bringing the practical issues of Catholic education out in the open for all to know, all to evaluate, all to act on. We fail to see much value in Msgr. Casey's reasoning on dropping elementary grades, for in solving the problems he mentions, he would create other and perhaps greater problems in the process. But we do see merit in acting on the parent's observations that Catholic schools are not doing a satisfactory job. If, in the argument, the intricacies and problems of our Catholic school administration were spelled out, and lay help utilized, solutions will be found, we are sure, to a number of problems currently plaguing our schools and a step toward efficient schools, quality education and qualified teachers in controlled classes will have been taken. For we believe that

the key lies, not in dropping grades, but in better administration plus concerted action and aid from the laity.

## RELIGION IN PUBLIC SCHOOLS

It has been noted in these columns from time to time that concerted efforts seem to be underway to eliminate all vestiges of religious instruction and religious practice in the public schools. Activities on the part of the American Civil Liberties Union and other organizations have received considerable publicity and have resulted in the banning of certain practices in some areas on the order of the courts. And this appears to be continuing.

One man at least is alarmed about it and has publicly urged that a way must be found to restore religion to public education. Addressing the International Federation of Catholic Alumnae in Cincinnati, recently, Archbishop Karl J. Alter urged the delegates to "be alert to the danger of anemia and starvation which threatens our Christian civilization from within" and to "be conscious of the need of restoring religion to its rightful place in a national system of public as well as private education." The Archbishop further stated:

Among the unique and invaluable elements of our culture are the concepts of personal dignity; of inalienable rights and duties of the individual; of the sovereignty of God and the primacy of the moral law; of limitation of state sovereignty; of the sanctity of the family, having prior rights in the social structure to those of the state . . . There is no provision in our society for the propagation or maintenance of this common fund of ideas and principles. In times past, religion was intertwined with both public and domestic life . . . but the chief agency was always the educational system, whereby the rising generation was indoctrinated into the culture and mores which gave the stability and continuity of character to our society.

The gradual secularization of our society was cited by the Archbishop as one of the prime results of this lack of maintenance of values. He stated that somehow and some time, religion must be reintroduced into the system. Building more Catholic schools is not the answer, he said, since they do not reach the masses.

The Archbishop's statement, we feel, refers to the need for increased moral training rather than its initiation in public schools today. Actually, re-

gardless of secularistic efforts, religious practices in the public school are far from being severely limited, in fact they are rather widespread. A survey of the public school superintendents throughout the country by an associate professor of education at MacAlester College in St. Paul, Minn., R. B. Dierenfield, showed that religious influence does exist in schools in varying degrees and amounts. Of the 2183 superintendents replying, 43% said that Gideon Bibles had been provided in their schools. Baccalaureate services, of which there has been some protest on the Catholic side for its Protestant orientation, were conducted in 87% of the school systems. Homeroom devotional exercises were held in 50% of the schools and Bible reading conducted in 42%. Released time religious education however does not measure up to the previous statistics. In only 30% of the systems covered did the school authorities cooperate with religious bodies in this effort. An interesting associated item is the fact that members of religious orders teach in the public schools of 5.5% of the superintendents answering the questionnaire.

These manifestations of religious and moral teaching, no matter how numerous, are, as is universally recognized, merely superficial attempts to retain some semblance of moral training. They merely scratch the surface and, while good in themselves, cannot hope to begin to inculcate cherished values and truths in the children. As the Archbishop said:

The mere claim to inculcate such values will not suffice; the curriculum itself must in the future be impregnated with superhuman ideals and fortified with religious motivation.

## IT SHOULD BE NOTED THAT . . .

\* In Covington, Kentucky, Bishop Richard H. Ackerman, C.S.Sp., ordered pastors of three parochial schools to keep the schools closed until the county provided bus transportation for the students. The three schools threatened to send their 700 students into overcrowded public schools after county school officials had refused bus transportation. After referring the matter to the local Fiscal Court, it was decided that bus transportation should be provided for this term and a public referendum held on providing future transportation.



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West Hempstead, N. Y.

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OBJECTIVES — Achromatic coated 5x (10NA), 10x (25NA), 40x (65NA)  
SUBSTAGE — 65NA condenser, iris, filter holder, built-in transformer and high intensity illuminator  
PRICE\* — \$107 each (or \$96.30 each in lots of 5-10)

With the Wide Field Eyepiece in place of the Huygens, MSA price is \$106.30 each, for \$95.67 each in lots of 5-10.



\$118 each

**UNITRON STUDENT—LABORATORY . . . . . MODEL MLEB**  
(Illustrated with optional illuminator)  
EYEPIECES — Coated Huygens 5x, 10x, 15x  
OBJECTIVES — Achromatic coated 5x (10NA), 10x (25NA), 40x (65NA)  
SUBSTAGE — 65NA condenser, iris, filter holder, and mirror  
PRICE\* — \$118 ea. . . . \$106.20 ea. in lots of 5-10

With the Wide Field Eyepiece in place of the Huygens, MLEB price is \$114.00 each, for \$103.50 each in lots of 5-10. Substage illuminator available as plug-in accessory at \$10.00 (rotates 180°).

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SCHOOL OR COLLEGE \_\_\_\_\_

STREET \_\_\_\_\_

\*Free delivery to your school. Plastic dustcover, fitted wood case with handle and lock, are all included in prices shown. For information on other microscopes and accessories, send for free catalog — see coupon.



BACK IN APRIL our advertising manager had an idea. "Instead of having ordinary ads," he said, "why don't we try something different. Let's have a chatty, humorous column that reads like editorial copy." . . . So far, so good. The next problem was what to call the column. We toyed for a while with "Has Anybody Seen Gwendolyn?" which was the title Kodak used on one of its pieces in *Scientific American*. But Kodak might object. Through a devious train of reasoning this then suggested "The Importance of Being Earnest." But we finally settled for what you read at the top. . . . Now to business. "Making the Grade" (the ones from one through eight, that is) can be a whole lot easier for all concerned if you use a sort of booster rocket for each pupil. We're thinking, of course, of the MESSENGERS. There, we knew all along that this would turn into an ad. . . . Let's suppose that you're going to teach a weekly religion class to pupils not in Catholic school. (Don't stop reading if this doesn't apply; maybe your principal simply hasn't broken the news to you yet!) . . . As Alan Shephard would say, the Confraternity MESSENGERS are "A.O.K." for this purpose. YOUNG, JUNIOR, and OUR LITTLE MESSENGER are all a self-contained, weekly religion course which not only explains the catechism, but also shows how Christian ideals can be practiced. YOUNG and JUNIOR both cover the Commandments this year, OUR LITTLE prepares pupils for First Communion. . . . Now, some people argue the merits of different systems of teaching religion. That's "A.O.K.," too. But the essential points in any system are: (1) to interest the child; (2) to give him the conviction that religion is basic to his life; (3) to explain what it's all about. These things the Confraternity MESSENGERS do exceedingly well. Enough said? Good. Want sample copies and more information? Drop us a note and they'll be on their way to you. . . . Incidentally, if you think of a better title for this column, we'd like to hear it. Write: GEO. A. PFLAUM, Publisher, Inc., Dept. 7, 38 West Fifth Street, Dayton 2, Ohio.

# Reader Reaction

## Number Relationships

EDITOR:

Sister Ruth's article, *Our Math for Fun Days*, in your April issue gave me a thrill greater than which I haven't experienced for some time. It certainly was a pleasure to note that not only our great mathematicians and educational research workers are all awake to the fact that we must interest our elementary boys and girls in that so important subject, mathematics, but that our "ordinary" teachers are not only doing a good job but also are taking time out to let others know what they are doing. (Sincere congratulations, dear Sister.)

It was interesting to note how she set about creating interest not only in numbers in general, but in Number Relationships in particular. Her approach by writing a long number on the board is similar to the one I use on my supervisory tours, particularly when I visit a teacher who is reluctant to deviate from the regular text. One finds, as Sister did, that very few of our children realize that our system of notation is a decimal system and that once they know the positional value of the first three numbers, they practically know all the numbers *ad infinitum*. Even little first graders like to tell you that the largest number they know or can think of is "Zillion." When questioned why they call it that, they look at the posted alphabet and say, "Z" is the last letter of the alphabet, therefore the last or largest number must begin with that letter. It takes little or no time to make them realize that there is no end to our number system. Children who are acquainted with decimal fractions can also grasp the fact that numbers to the right of the decimal point are endless.

Realizing that not only children but also teachers are textbook bound, we began inoculating our teachers with ideas in the so-called "New Math" by sending out bulletins that challenged them to try to solve certain problems or to see relationships or to discover short cuts, to tell us the *why* of a specific procedure. Sometimes we gave them lists of examples which they could try with their pupils and other times we challenged them to have the children create their own problems and examples. We were more than thrilled to see letters from several of our elementary pupils published on the editorial page of the local newspaper, commenting on the editorial and feature

articles of a previous week. Parents had written in to the editor complaining about the lecture on "new math" given in the city by a prominent mathematician. In the subsequent letters, the children showed the complaining parents that there was nothing so difficult about the entire matter because even they, on the elementary level, could understand and solve the specific relationships. That was sufficient compensation for our efforts to arouse interest in this new approach.

It is our hope that many more teachers, not only those of the upper grades, but others, will follow Sister Ruth's example of setting aside a definite time each week to stimulate the imagination of our future scientists and mathematicians. They will be more than agreeably surprised at the fertility of the children's imagination and creativity in recognizing number relationships and meanings. They will be astounded at the ease with which the children will gradually approach all arithmetic work. They will notice that the skills and insights acquired in this sort of *fun* will easily carry over into the rest of their work and thus benefit their whole attitude and character. Unless this interest is developed in our children, even on the lower levels, we shall not encourage them to make use of their God-given potential.

Here's hoping that the number of Sister Ruths multiply this year!

SISTER M. ADELBERT, S.N.D.

Directress of Teacher Training, Toledo, Ohio

## A Few Paperbacks Go Pocket Bound

EDITOR:

Recently I have had an opportunity to examine something new in the paperback business; namely, three sample Pocket Bound Books (paperbacks with hard covers)—the latest "brain children" of Washington Square Press, Inc., and I thought you might be interested in bringing these sturdy, inexpensive, and handy little books to the attention of secondary school English and French teachers throughout the country and even abroad. The three books to which I refer specifically are: Larousse's *French-English, English-French Dictionary*, priced at \$1.95, to sell at a school price of a \$1.48, and the two classics: *Hamlet* and *Treasure Island*, priced at a \$1.25, to sell at a school and library price of 98¢ each. (Cont. on page 213)

# Another language laboratory advancement

FROM THE MOST EXPERIENCED NAME IN ELECTRONIC TEACHING!

WEBSTER ELECTRIC'S NEW

## Control Console

With the rapid introduction of a wide range of laboratory teaching equipment, it is well to remember that "experience is still the best teacher." The new Webster Control Console is the culmination of thousands of teacher-student hours' experience over a 13-year period! This, coupled with Webster's leadership in communications and electronics, is further assurance of proven ability in this teaching technique.

The Webster Console is a compact, all-in-one unit that adapts readily to existing rooms, or changing needs. Unitized design, with all com-

ponents at close hand, facilitates easy operation, faster direction. Proficiency is quickly acquired.

Components are all Webster-made and include the *Program Source* — Ekotape® recorder-reproducers with exceptional fidelity and instant stop/start action, *Monitor Center* for direct contact between instructor and individual students, and the *Program Center* which permits the instructor to direct any of nine different programs (tape, radio, phonograph, audio portions of telecasts) to all of the students. The combination gives you a choice of a complete listen-respond-record system or a simple listen-respond setup. Program selection can be a student or an instructor option.

See your Webster Electric distributor\* and this new control console before you make important decisions in laboratory equipment selection — or write direct for performance data.



**STUDENT CONTROL** — optional booths for listen-respond and listen-record-respond systems. Simple operation speeds learning; high fidelity sound aids comprehension. Booths are available with acoustical front panel or convertible desk top.

**CONTROL CONSOLE** — trim, furniture styling in grey-toned cabinet wood with contrasting Formica top. Drawers provide space for record changer and storage.

\* See Yellow Pages  
"Recording Equipment"

ELECTRONICS DIVISION

WEBSTER ELECTRIC



RACINE · WIS

Franklin 600, 8100



# Audio-Visual News

## Dual Electric Eye

Bell & Howell Co. has developed an electric "eye-within-an-eye" that is said to lift back-lighted scenes from the shadows.

This highly sensitive device, called the Dual Electric Eye, "computes" the correct exposure for the subject of a back-lighted scene, compensating for the reflection of the sun's rays into the electric eye. What happens is that the auxiliary cell reacts to the same sun ray stimulus but sends current into the meter from the opposite direction to cancel part of the charge generated by the main cell. Thus the iris is closed only far enough to give correct exposure to the subject area.

All cameras in the Bell & Howell Zoomatic series now come equipped with the Dual Electric Eye at no increase in price. **A-V 12**

## Language Lab on Wheels

The opportunity for learning spoken foreign languages by students at all grade levels is made possible by an easy-to-use, low cost "language laboratory on wheels" just introduced by RCA.

The lab rolls into the classroom, plugs into any AC outlet, and is ready to operate. The unit accommodates up to ten pupils, each provided with a headset and microphone.

The console is equipped with a tape

recorder for playing lesson tapes. The price for a complete mobile laboratory set-up for 10 pupils is \$995. It is manu-



factured and sold by Educational Electronic Products Dept., Radio Corporation of America, Meadow Lands, Pa. **A-V 13**



5 records and  
11 Multiplication Quiz Cards

## Musical Multiplication Records

Now let your class have fun drilling on the tables  
from Twos through Twelves

Now for the first time the Multiplication Tables have been set to music and put on records! Thousands of schools have ordered these new Bremner Multiplication Records. Teachers and pupils find them a welcome change from the monotony of routine drill.

Each table—from the Twos through the Twelves—has its own distinctive tune and catchy jingle. Five, drum and clarinet lead the drill in a gay, spirited tempo. Because children habitually memorize their records, they quickly master the multiplication tables with these records.

A school principal in Lewiston, Pa. writes: "Our children are taking new interest in learning their multiplication. Your records have a unique approach and a good one. Excellent investment for schools and parents."

The set consists of 5 double-faced records (one table on each side) and 11 quiz cards. There is a musical quiz game for each table. Everyone in your

class will have fun trying to "beat the man on the record" in the quiz.

Bremner Musical Multiplication Records are sold only by mail—not available in stores. If not delighted after 15 days trial, return them for full refund. Complete set only \$9.95 postpaid. Please specify 33 1/3, 45, or 78 RPM speed.

### BREMNER MULTIPLICATION RECORDS

Dept. O-148 WILMETTE, ILLINOIS

Please send me a set of 5 Multiplication Records and 11 Quiz Cards. I understand that if I am not fully satisfied, I can return the complete set within 15 days for full refund.

☐ \$9.95 enc. ☐ School purchase order enc.  
☐ 33 1/3 RPM ☐ 45 RPM ☐ 78 RPM

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## Cardinal Cushing to Be Conference-a-Month Speaker

His Eminence Richard Cardinal Cushing of Boston has agreed to join the distinguished speakers who have made the Conference-a-Month Club a success since its inception a few short months ago.

Under the guidance of Rev. Ronald F. Gray, O.Carm., national director of the Carmelite Fathers Guild, Oakland, N. J., the Conference-a-Month Club brings recorded conferences by eminent speakers to convents everywhere. Records carrying two conferences by two different priests are mailed monthly. The subscription fee is nominal, being less than \$1.75 a conference including postage. Through the recording medium, even the poorest convent in a remote section can maintain its prescribed spiritual formation program, and with speakers that would normally be impossible to obtain.



Convents have the option of enrolling for six months or a year of conferences  
(Continued on page 144)





## "We're building around Audio Visual instruction"

**Says Mr. William R. Hornbaker, Director of Instructional Materials of the new Senior High School under construction in Holland, Michigan.**

"The new Holland Senior High blends the best talents of both educators and architects. Its unusual design grew out of our current instructional needs, our estimate of future expansion and requirements of cost.

"We have built to make greater use

of today's educational techniques and devices—especially motion pictures. Our teachers already use films freely. We believe they can use them even more. Certainly we know they have no operating problems or fears with our Kodak Pageant Projectors. They like this machine's simplicity and easy threading. Most important of all, we think, is our Kodak dealers' service."

Kodak A-V dealers are selected ac-

cording to their willingness to serve audio-visual users. Their knowledge of equipment, film sources, and maintenance programming can help you keep your A-V planning on schedule throughout your school year.

Ask your Kodak dealer for a demonstration of the Kodak Pageant Projector for yourself or your school board, anywhere, at your convenience. Or write for descriptive Bulletin V3-22.

*Kodak Pageant Projector*

**EASTMAN KODAK COMPANY, Dept. 8-V, Rochester 4, N. Y.**



## choose the Language Laboratory System that best fits your needs

Only TRW Magneticon offers a choice of five different language laboratory systems—direct or remote...tape, cartridge or disc. It is one of the big reasons there are more Magneticon language laboratories in use today than any other.

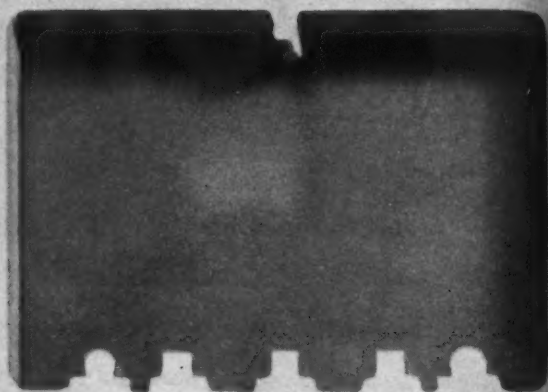
Each of these is a complete system capable of the highest quality Programmed Instruction through electronics.

Your local TRW Magneticon representative will be happy to analyze *your* school's needs and recommend which system fits best. Just off the press! New TRW Magneticon "100" brochure. Write for your copy today. For additional details or catalog sheets on any TRW instructional equipment, write: Educational Electronics Division, Thompson Ramo Wooldridge Inc., Englewood Cliffs, N. J.



**Thompson Ramo Wooldridge Inc.**

*Educational Electronics Division  
Englewood Cliffs, New Jersey*

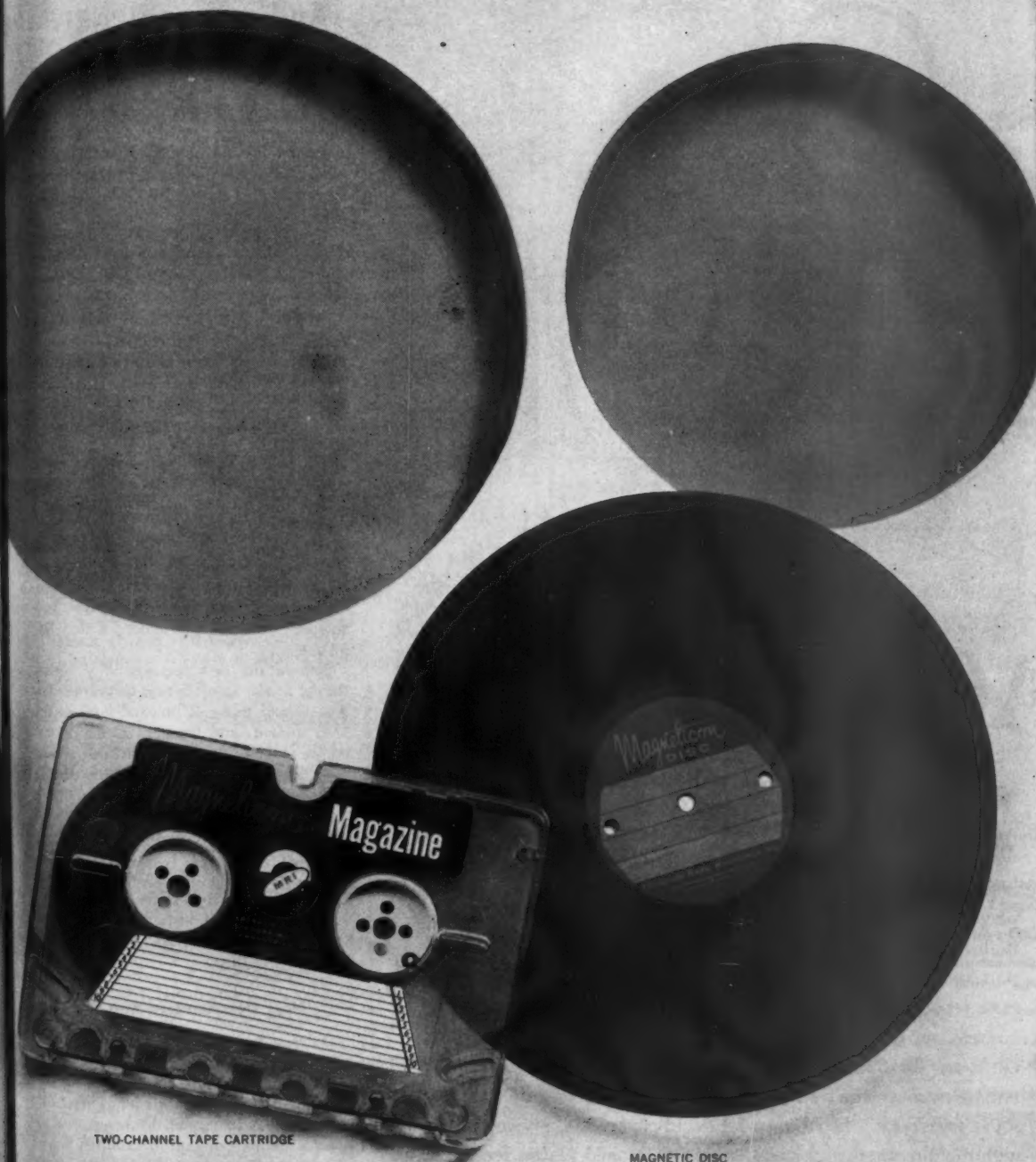


TWO-CHANNEL TAPE

### For fifteen years...

Magneticon and the language laboratory grew together. Ten years before there was a National Defense Education Act, Magneticon language laboratory equipment was being installed in this country and overseas; many of these installations are still serving students and teachers today.

All three language systems... the two-channel



TWO-CHANNEL TAPE CARTRIDGE

MAGNETIC DISC

ry grew up  
a National  
language lab  
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two-chann

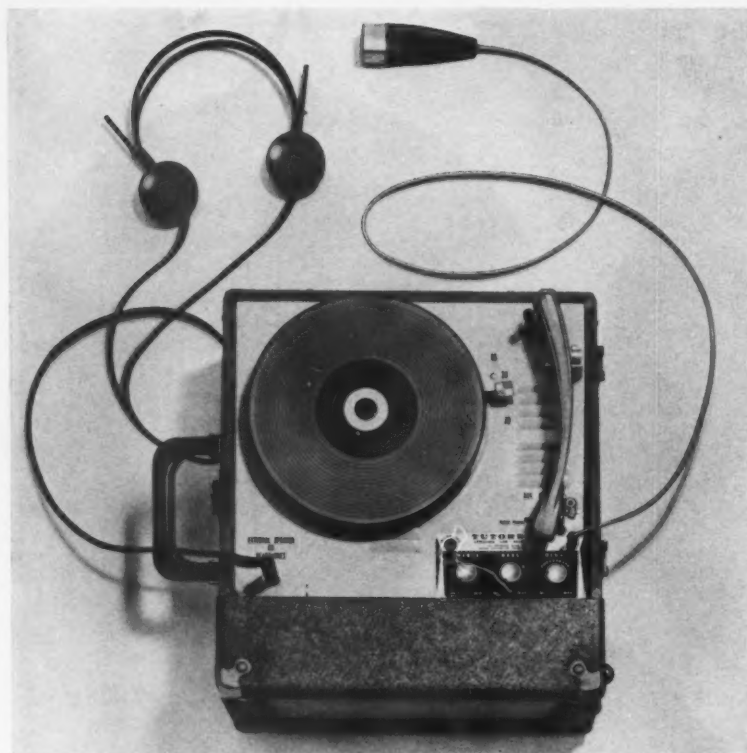
tape recorder, the magnetic disc, and the two-channel tape cartridge . . . were first introduced by Magneticon to the language teaching field.

As far back as 1949, Magneticon pioneered the concept of Programmed Instruction to the educational field by developing the first two-channel tape recorder for language teaching. Shortly thereafter, the self-tracking magnetic disc was intro-

duced, a system so simple to operate that it requires no instructions.

And now, the all-new TRW Magneticon two-channel tape cartridge completely eliminates tape threading, breakage, and spillage.

Because TRW Magneticon offers *all* types of language laboratory systems, you may choose a custom designed system to fit your teaching needs.



# ACCELERATING THE LEARNING PROCESS

The TUTORETTE<sup>®</sup> lets the student compare the recorded voice with his own as he listens through the headset and speaks into his microphone. FOR GROUP INSTRUCTION or as a classroom record player or P.A. system, the Tutorette plays all four speeds, has a built-in 9" coaxial tweeter cone speaker and a 12 watt transformer-powered amplifier. MULTIPLE INPUT JACKS for language lab mike, tape recorder or radio. OUTPUT JACK for all headsets, listening systems or external speakers with standard plugs. SEPARATE CONTROLS for treble and bass, etched control panel. PROTECTED PHONO NEEDLE won't strike motorboard, knobs or side of case. SCUFF RESISTANT, silver brown fabricoid-covered  $\frac{3}{8}$ " plywood case with metal corners and knees, spring cushioned plastic feet, and solid plastic, sure-grip handle. Carrying weight 18 lbs.

ATC 300L \$69.50  
school net—\$104.25 list

ATC 300VL with variable  
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illuminated strobe.  
\$69.50  
\$84.50 net. \$126.75 list.

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# AUDIOTRONICS

11057 WEDDINGTON STREET, NORTH HOLLYWOOD, CALIFORNIA

## Audio-Visual News

(Continued from page 140)

and making payments in one sum or by the month.

Conference-a-Month Club speakers include Cardinal Spellman, Bishop Sheen, Rev. Rudolph Harvey, O.F.M., and Rev. Robert Gannon, S.J.

In the picture with Cardinal Cushing, who is accepting the latest disc release of the Conference-a-Month Club, are from the left: Father Gray, O.Carm.; the Most Rev. Kilian Healy, O.Carm., Prior General; and Rev. Brendan Gilmore, O.Carm., Prior Provincial of the Carmelite Province the Most Pure Heart of Mary. A-V 14

### SVE's New Fall Catalog Out

The new SVE 1961 educational catalog was issued on Sept. 1 by Society for Visual Education, Inc., a major filmstrip producer and distributor.

Over 200 new filmstrip titles are listed, with special emphasis on new filmstrip releases to improve instruction in science, mathematics, and modern foreign languages, purchasable under Title III, NDEA.

One of the new social studies series, *Living in the Iron Curtain Countries Today*, is said to be of unusual interest for both students and teachers. Color photographs taken by Americans on recent tours give a graphic picture of the people and places in Soviet bloc nations, to add a timely, realistic backdrop to a study of the current Berlin crisis.

This 8 $\frac{1}{2}$ " by 11", new 50-page illustrated catalog lists over 1,100 educational filmstrips. Free copies are available to teachers and administrators. Write to SVE, Dept. F-61, 1345 W. Diversey, Chicago 14, Ill. A-V 15

### More Documentary Records

Older and more recent American documents are featured on new *Enrichment Documentary Records*. This new series presents *Articles of Confederation*; *Lincoln's Second Inaugural Address*; *Alaska: Act for Statehood*; and *Hawaii: Act for Statehood*, on two new 12-inch, 33 $\frac{1}{3}$  rpm records.

These are not documentary presentations in the usual sense of the term. Instead, listeners first learn about the historical period out of which each document evolved. Pertinent opinions of national leaders and ordinary citizens are interspersed with folk music of the day to portray the spirit and feeling of the times. Before salient points of the document are read, in the official language of the document, they are simply explained in "easy-to-understand" language.

(Continued on page 146)



# EXPERIMENTAL PSYCHOLOGY

By Paul Siwek, S.J.

Teachers of Psychology and Philosophy know Father Paul Siwek's work in the field of Experimental Psychology—but in other languages.

Now, for the first time, Siwek is available to you and your students in English—but not in translation from any of his other works. Siwek has himself expressly written *Experimental Psychology* as a new up-to-the-minute work to be used as a textbook in our colleges and seminaries.

## Your Opportunity

This school year teachers of Experimental Psychology will be able to place Father Siwek's *Experimental Psychology* in the hands of all their students as course textbook.

Teachers of Philosophical Psychology will be able to make Siwek—in English—required supplementary reading.

College and seminary librarians will be able to stock copies of this great scholar's new *Experimental Psychology* for all students, teachers, and counsellors.

## Our Claim

We make this claim and we feel safe in so doing: No book in the English language, dealing with the field of experimental psychology, can match the clarity, the authority, the comprehensiveness, the timeliness of Siwek's *Experimental Psychology*.

## The Book

There are 598 pages in the text proper. Consider merely the chapter headings.

Psychological Methods  
Sensation  
Specific Nerve Energy and  
Cortical Localization  
Psychometrics  
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Imagery  
The Intellect  
Memory  
Association of Images  
Pleasantness and  
Unpleasantness  
Tendencies  
The Passions

The Emotions  
The Will  
Attention  
Action  
Speech  
Habit  
The Ego, or Self  
Consciousness  
Character  
Graphology  
Dreams  
Hypnosis  
Psychopathology  
Parapsychology

Of the four works he has published in English, only *Experimental Psychology* was written by Father Siwek for use as a formal text in colleges and seminaries.

**Price: \$6.50**

**Order Now for the Fall Semester**

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**53 PARK PLACE**

**NEW YORK 8, N. Y.**



*I think reading is fun  
because I can read  
My Alphabet stories  
all by myself.*

## WHY DON'T YOU BUY THEM FOR YOUR CHILDREN?

Yes—here are books to take the school-work out of reading—make it fun to do at home.

## MY ALPHABET Series

by Sr. M. Charles Veronica, C.S.J.

Here are stories of real interest and real meaning that first and second graders can read by themselves. Not just pictures with titles, but real storybooks to entrance those beginners and make them interested, eager readers forevermore. And only 25 cents each.

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The story of Fatima and the mysteries of the Rosary.

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• Educator Controlled

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Buying in Quantity

*and don't forget, for yourself . . .*

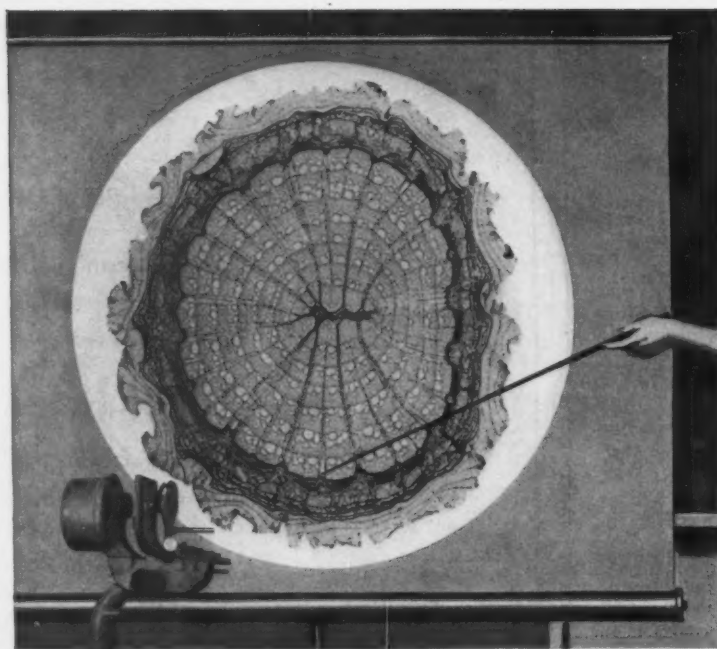
**TO OBEY IS TO REIGN** by Rev. F. X. Ronsin, S.J. **\$3.95**

Optimistic appraisal of the beauty and grandeur of religious life—a guide to its fulfillment.

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Projects mounted specimens or living organisms on screen or tracing pad.



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Standard size and operation with exclusive student-proof features.



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Basic tool of chemical analysis; shows spectra of elements.

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Your investment is protected for life! B&L educational instruments are built to shrug off the punishment of day-after-day, year-after-year use. They're made in America, to the world's highest standards. Workmanship and materials are guaranteed for life. If you should ever need service, a nation-wide network of B&L dealers provides it promptly and dependably.

You save precious teaching time, too. This Tri-Simplex Microprojector lets you point out important details of microscope study to all students at the same time. They see brighter, clearer images than any other school projector can provide. They know exactly what to look for with their own microscopes. They understand better, learn faster.

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92522 Bausch Street, Rochester 2, N. Y.

Please send Brochure D-152.

NAME, TITLE .....

SCHOOL .....

ADDRESS .....

## Audio-Visual News

(Continued from page 144)

To help teachers to make effective use of the records with groups, *Leads to Learning* are supplied free with each record.

Additionally, the company also has released four new *Enrichment Landmark Records*, bringing the total to forty-four dramatizations of the total of 98 Landmark books that have been published by Random House.

The latest recordings are based on the following Landmark books: *Clara Barton, Founder of the American Red Cross*; *The First Transatlantic Cable*; *The Alaska Gold Rush*; and *Guadalcanal Diary*.

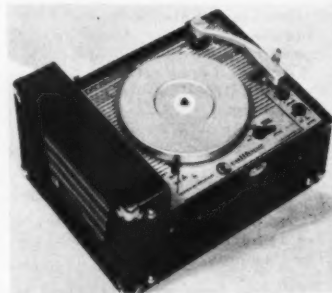
These recordings are forceful, persuasive and action packed dramatization which combine story, music, and song to relate important events on American history. Each record has an accompanying teacher's guide, *Leads to Learning*.

Records of both series are available "on loan for evaluation and preview." For complete information write to Enrichment Teaching Materials, 246 Fifth Ave., New York 1, N. Y. **A-V 16**

### Califone Record Player

A new high fidelity, variable-speed record player for educational use has been introduced by Rheem Califone Corp. of Los Angeles, at a professional user cost of \$86.50.

Called the Califone Celebrity II, it brings to the classroom the versatility of an all-purpose light-weight portable unit, said to be ruggedly constructed to withstand the rigors of hard, school use.



Its four standard speeds may be varied plus 5% to minus 20% as desired. A self-contained dual-cone speaker is baffled to produce what the maker calls "pneumatic" sound. Its amplifier is transformer powered. Groove jumping from floor vibration is prevented by a floating motor and deck. Also provided is an output jack for headphones, accessory headphone jackbox, or external speaker. Weight is but 20 pounds. **A-V 17**

(Continued on page 148)



## WALK THROUGH A LINGUATRAINER® INSTRUCTION VAN AND SEE WHY THE TREND IS TO ...



## ... AUTOMATIC REMOTE CONTROL

LinguaTRAINER Automatic Remote Control means:

- desk top teacher console of simple design eliminating necessity of tape recorders at teacher position.
- student position with only one switch to operate. No tapes to manipulate; lightweight headset-microphone combination frees hands for taking notes.
- important space savings because all operating equipment — automatic tape cartridges, tape recorders, amplifiers and power supply — is placed in an out of the way cabinet remotely controlled from teacher and student positions.

Another first in teaching languages from Science Electronics brings a mobile classroom for 18 students in a 36 foot van to the rural or urban school system for elementary schools or space-crowded high schools.

In electronic language laboratory systems, the trend is to automatic remote control equipment, and nowhere is this trend better seen than in the LinguaTRAINER Instruction Van.

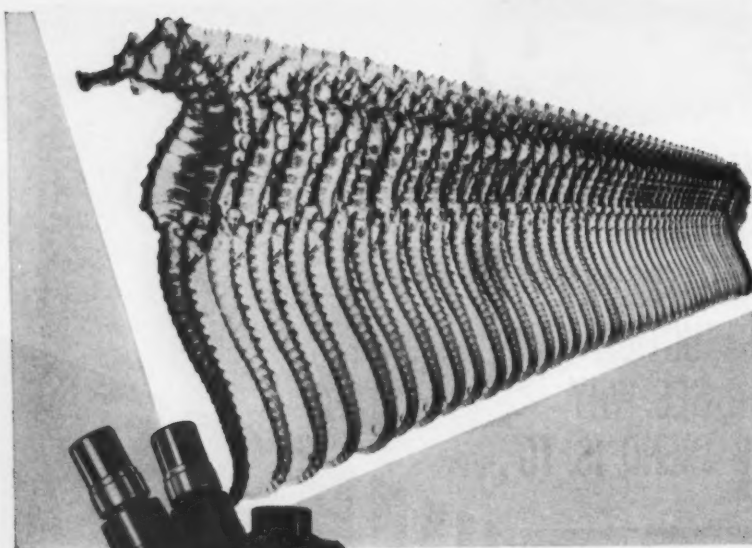
Write for LinguaTRAINER System and Lingua-TRAINER Van Brochures and article reprint "Technology To The Rescue" by Christine M. Gibson and Professor I. A. Richards of Harvard University



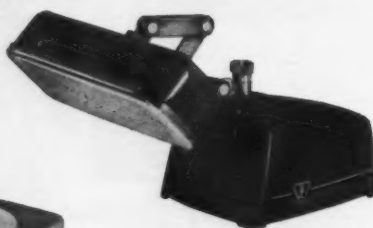
## SCIENCE ELECTRONICS, INC.

198 Massachusetts Avenue, Cambridge, Massachusetts

a subsidiary of GENERAL ELECTRONIC LABORATORIES, Inc.



See it at 3.5X  
or 120X...



or anywhere  
in between

Focus on any classroom specimen—and see it in just the size you want. Bausch & Lomb StereoZoom® Microscopes give you continuously variable power. Just a turn of the knob gives you an infinite choice of repeatable magnifications throughout the entire stereo range of your instruments.

There's a new "Power Pod" design, too. Completely encloses the optical system in a single unit—eliminates image jump and blackout *and* keeps out dust, dirt, *and* sticky fingers.

Bausch & Lomb StereoZoom Microscopes are priced well within your budget. See one soon in a free classroom demonstration.

BAUSCH & LOMB



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world's highest standards.

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81122 Bausch St., Rochester 2, N. Y.

- ☐ Please send Catalog D-15 with complete information on B&L StereoZoom Microscopes.  
☐ Please arrange a free classroom demonstration at my convenience.

Name ..... Title .....

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Address .....

City ..... Zone ..... State .....

Course taught .....

## Audio-Visual News

(Continued from page 146)

### Brazil's New Capital on Film

*Brasilia* (13-min, color, \$135) documents the building of the new capital of Brazil, which has been aptly described as an unparalleled achievement in the history of architecture. The film has been released by International Film Bureau, 332 S. Michigan, Chicago, Ill.

Brasilia was carved out of virgin jungle, 600 miles inland from the old capital of Rio de Janeiro, in an effort to develop the country's vast interior. The result is strangely beautiful, breath-taking city, quite unlike anything else in the world.

A-V 18

### 1962 Kodak H. S. Photo Awards

The Kodak High School Photo Awards begins its seventeenth year January 1. Cash prizes in the competition, which closes March 31, 1962, have been upped to \$12,000 this year.

Students (grades 9 through 12) in any parochial, public, or private high school in the United States or its territories may enter any black-and-white prints, color prints, or transparencies they have taken since April 1, 1961. Any make of camera or film may be used. Processing may be done by the entrant or by a commercial photofinisher.

Winners are recognized not only through national and local publicity but also through a salon of winning prints which is assembled after each contest for use by high schools. Salon exhibits from previous competitions are available now.

Details pertaining to the Awards or the salon may be obtained from Kodak High School Photo Awards, Rochester 4, N. Y.

A-V 19

### Aid for the Language Teacher

A new aid for the language teacher, a booklet entitled: *To Learn a Language*, has been published by Minnesota Mining and Manufacturing Co.

It outlines the laboratory approach to the teaching of languages and introduces language teachers to the best methods of using quality tapes as the newest language teaching tool. How to establish a laboratory and program the course of instruction are covered. A glossary of tape recording terms is convenient.

Copies of this handsomely designed booklet may be had by writing the 3M Company, Advertising Dept., Building 42-5E, 900 Bush Ave., St. Paul 6, Minn.

A-V 20



# remarkable KONCEPT-O-GRAPH



**TEACHING MACHINE**  
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There isn't another teaching machine in existence that has the features or capabilities of Konzept-O-Graph's amazing KOG-7! Check these outstanding features!

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## By-Lined Films and A-V Reviews

### Discovering Solids

Review by Sister M. Constance, O.S.F.

CENCO's new 16 mm. mathematics film, *Discovering Solids: Surface Areas of Solids*, is in two parts. Both reels are in color and are intended for high school students who have had a course in plane geometry.

Part I, 13 minutes in length, is motivated by consideration of the problems a contractor meets in determining materials needed for a construction job. This leads to a clear, concise, graphic exposition of the method of determining surface areas of solids such as prisms and pyramids. The cube is treated as a special type of prism. Memorized formulas take on meaning and reality as their derivations are presented in step-wise development. Color is used effectively throughout.

Part II, 17 minutes in length, handles the more difficult concepts of surface areas of spheres, cones, and cylinders. The imagination is challenged and gratified as the curved surfaces are reduced to familiar areas. Relationship between plane and curved surfaces is further illustrated by the generation of spheres, cones, and cylinders as plane geometric figures are rotated about their own axes. Theory of limits is introduced without specific

reference to it. The intellectual satisfaction that is experienced in following the presentation makes the practical application of baseball manufacturing hardly necessary for appeal.

Although solid geometry as a unit course has disappeared from most modern mathematics curricula, its important concepts must be mastered. *Discovering Solids: Surface Areas of Solids* is highly recommended as an aid in presenting a major topic. Teaching films of this high caliber might well be considered a necessary luxury for today's mathematics teacher who must include more and more material in his comprehensive modern courses.

SISTER M. CONSTANCE, O.S.F.

Charleston Catholic High School  
Charleston I, West Virginia

### And No Bells Ring

Review by Sister Agnes Virginia, C.S.J.

*And No Bells Ring*, 16 mm., two-reel, b&w movie. Service charge \$3. On request, free accompanying booklets, *New Directions to Quality Education*, by J. Lloyd Trump. Source: N.A.S.S.P., 1201-16th Street N.W., Washington 6, D. C.

(Continued on page 152)

## NEW! SONY PARALLEL RECORDING



### 262-SL 4 TRACK RECORDER • 4 & 2 TRACK STEREO PLAYBACK

The perfect aid for language and music students. Record on one track, rewind and record on the second track while listening to the first... then playback both tracks simultaneously for parallel comparison.

Language students can perfect pronunciation, music students can sit in or sing with accompaniments, big bands and symphonies. All these features plus the double tape saving economy of new four track recording.

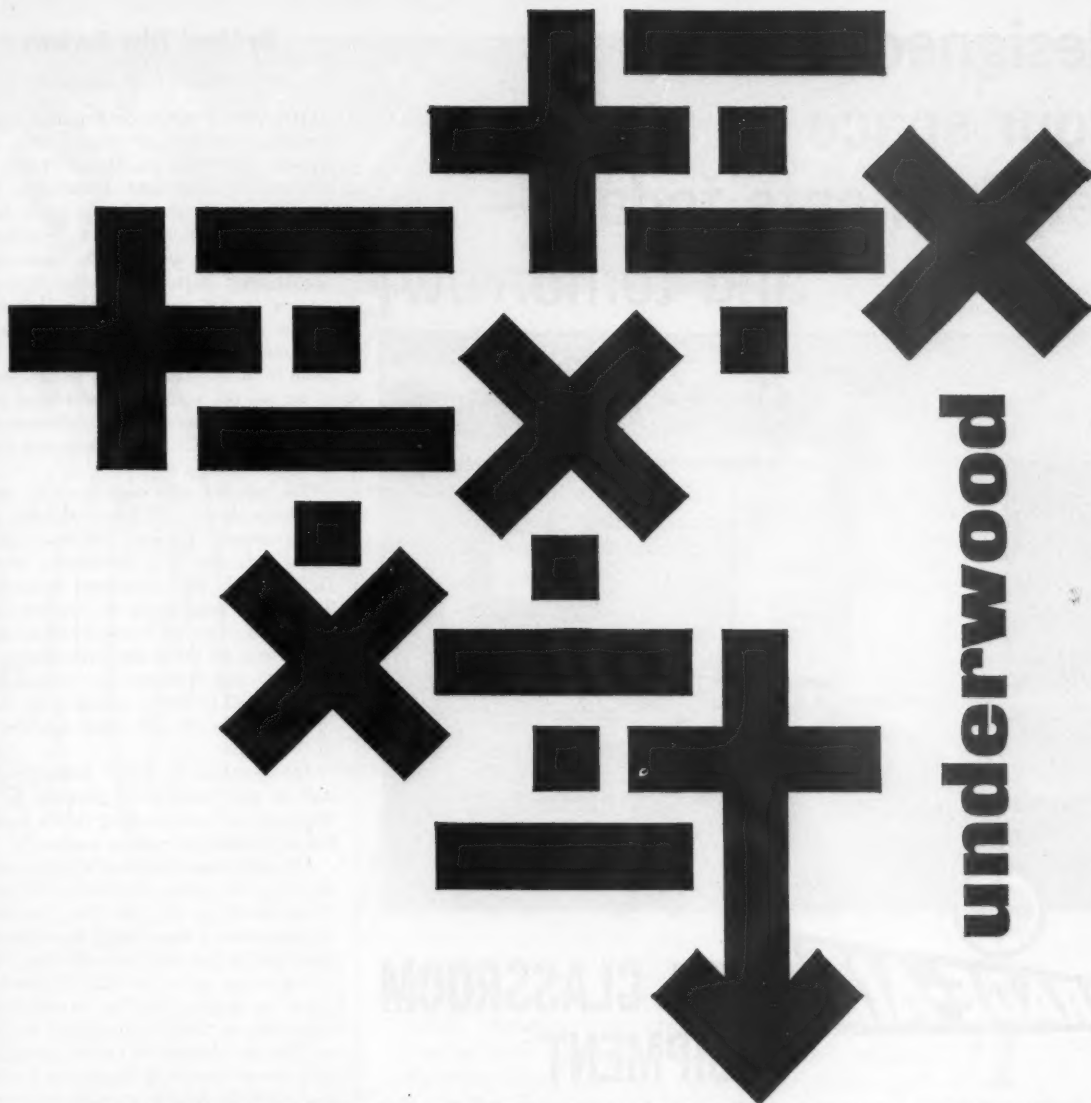
The 262-SL, manufactured by world-famous Sony, is self-contained, complete with portable case, earphone, monitor speaker, model F-7 Dynamic Microphone and connecting leads for stereo playback: \$199.50

Other Sony recorders include the dual track transistorized monophonic bantam at \$99.50, the 4 and 2 track transport at \$89.50, and the Stereorecorder 300 at \$399.50.

The remarkable pocket-size Sony wireless microphone for cable-free communication, with transmitter & receiver: \$250. For literature or nearest dealer, write Superscope, Inc., Dept. R, Sun Valley, Calif.

**SONY SUPERSCOPE**

The tapeway to Stereo



**underwood**

## UNDERWOOD ANNOUNCES NEW DIVISUMMA OFFICE PRACTICE COURSE

This newly-prepared 30-lesson Office Practice Course is divided into sections of twelve, twelve, and six lessons, covering fundamental mathematical operations, machine applications for twelve representative business problems and a section on advanced business problems.

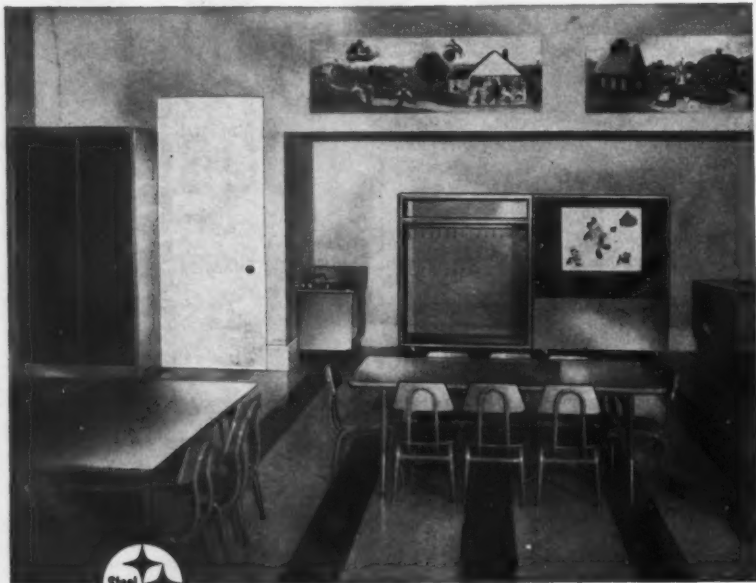
Tests are provided to be given after each six lessons, for checking student progress. Each lesson covers a 40-minute period, and includes drill work on new material and review problems covering the previous lesson.

The separate Teacher's Manual with student answer sheets provides correct answers to all test and sample problems, and sample tape reproductions for ease in marking student tapes. A complete course with Teacher's Manual and test material will be included with each Divisumma sold to a school.

The fully automatic Divisumma 24 is the most advanced desk calculator, with a remarkable memory feature that eliminates manual re-entry of intermediate results in combined operations. Now widely used in large and small companies, it offers teachers a way to familiarize students with printed-tape machines and the modern 10-key keyboard. No operator training is required, but a short-course in touch operation is available on request. The printed tape feature permits fast checking of student exercises, reveals operating errors, helps students find own weaknesses.

**FOR A FREE INTRODUCTORY PRACTICE COURSE:** Write on your school stationery to Underwood Corporation, Education Division, One Park Avenue, New York 16, New York, before December 31, 1961. For additional courses, include \$2.50 per course.

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Name \_\_\_\_\_

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Please attach to your letterhead.

CE-10

## **By-Lined Film Reviews**

(Continued from page 150)

Whether or not we admit that team-teaching has any advantages over our present methods, we should know its claims. The experiment described in this film was made possible by funds from the Ford Foundation and presents a rather complete view of the new techniques used in team-teaching. It is an answer to the question, albeit unasked, of how we can use the myriads of visual aids meant to help us but which do not seem to fit into our present set-up. Some of us see the ubiquitous over-head projector as inferior to our time-honored blackboard, but it has an important place in team-teaching.

The teacher who once a week, takes the large group (all those studying the same subject), presents the lesson using visual aids that lend themselves to the facilities of the over-head projector. Teaching a large group the teacher feels herself pressured to assemble all possible visual aids to make her presentation as complete and impressive as possible, so students will be better equipped to work by themselves or with other teachers in small groups.

The question of better utilization of staff is also considered, pleading for a diminution of non-teaching duties in justice to students as well as teachers.

Although team-teaching is more complex than the necessarily skeletal account shown on the screen, the film does raise the term from a mere word, to a concept about which we shall have to think and against whose values we shall be forced to match our results. Much as we may decry automation in teaching, it is here to stay and like the dandelions on our lawn, we must accept it even if we cannot love it. *And No Bells Ring* is an interesting way to learn about this new direction in teaching, if only to decry it.

SISTER AGNES VIRGINIA, C.S.J.  
Brentwood College, Brentwood, N. Y.

### **We Sing the Mass**

Review by J. V. Higginson

*We Sing the Mass*, a 12-inch longplay recording, by Paul Weston and Joseph Rottura, produced by Criterion Records, Hollywood, California.

While recordings are a source of enjoyment they also are helpful as in the case of *We Sing the Mass* as an educational aid. The record was prepared as a means to interest children and instruct them in the singing of High Mass. Side One is devoted to the Responses and Side Two to those sections of the Kyrie suggested by the Sacred Congregation of Rites in the Instruction on Sacred Music of September 1958. (Cont. on page 156)





# Christmas Angel

## ASSORTMENT

### Christmas Angels . . . . .

CHRISTMAS ANGELS—Angel children in four endearing portraits by the noted artist and illustrator, Charlot Byj.

In attitudes of meditation or prayer, these lovable little ones are softly sketched with sepia and brown strokes against a background of ivory single-fold board. Touches of golden bronze illuminate the small angels, white rippling outlines of bronze suggest a deckled edge.



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## News of School Supplies and Equipment

### Life Pictorial Atlas of the World

In work for more than two years by the editors of Rand McNally and *Life* magazine, the *Life Pictorial Atlas of the World* is being issued in mid October.

The *Life Atlas* contains 600 *Life*-size pages, 440 of them with full color maps, photographs, and diagrams. The 160-page gazetteer-index lists and locates 75,000 places, including all in the U. S. over 1,000 population, with up to date population figures for each.

The prime objective of the world atlas is to serve as a basic reference for locating any place on earth and determining something of its size, physical characteristics, resources, climate, etc. The *Life Atlas*, in portraying the earth in its relation to its people, employs four unique elements: it shows the earth in three-dimension as it looks from outer space (50 pages of color photographs of the 75-inch Rand McNally Geo-Physical Globe); for every continent, the U. S. and Canada, and each state and province there is both a terrain map and adjacent to it a political map; 110 pages of color photographs selected from the *Life* collection; and the fourth element, color diagrams and charts. The regular edition sells for \$30. **SS&E 13**

### Motivational Books

The Institute for Personal Development is offering the first of what is to be a series of four motivational booklets for high school students, put up in the form of a date-book and diary.

The aim of this series is the fullest realization of the personality of every student through greater effort in school and the acceptance of Christian ideals of character and citizenship.

The Institute is organized by men of varied backgrounds in religious and educational work, personnel work in industry, and foreign mission work. They will welcome suggestions from Catholic educators for subjects to be treated in forthcoming booklets.

The address is Institute for Personal Development, North Manchester, Ind.

**SS&E 14**

### Another Pixmobile Table

Another Pixmobile projection table for use with the overhead projector is announced by the Advance Products Co., Wichita, Kansas.

This new model features a shelf sloping at an angle of 13° from 19 1/2 inches high

to 14 inches high. This model permits the picture image to be projected to almost any height from this level without interfering with the pupils' view.

It is equipped with a hard rubber ribbed pad on the top shelf, two 18 x 24 inch shelves, and four inch casters. This Model 1000-419 is priced at \$31.95.

**SS&E 15**

### School Health Program

Factors basic to a good school health program are outlined in a new Public Health Service pamphlet. Entitled *School Health Program: An Outline for School and Community*, it covers the three main aspects of health education, school environment, and health services. Also included is information on resources for consultation, a selected bibliography, and excerpts from a policy statement on the joint responsibilities of the education and health professions.

Single copies of the pamphlet (PHS Pub. No. 834) are available from the Office of Public Inquiries of the Public Health Service and from the Children's Bureau and the Office of Education. Also quantities may be purchased from the Superintendent of Documents, Government Printing Office, Washington 25, D. C., at 5¢ per copy and \$3 for orders of 100.

**SS&E 16**

(Continued on page 156)

## make science teaching easy with SCIENCE KIT

Teachers all over the country have discovered how **SCIENCE KIT** simplifies teaching elementary science, eliminates hurried searches for proper equipment and supplies. The original and most widely accepted portable laboratory, **SCIENCE KIT** contains over 80 pieces of professional quality apparatus and manuals which will correlate with any text. Everything that's needed for successful visual/science teaching.

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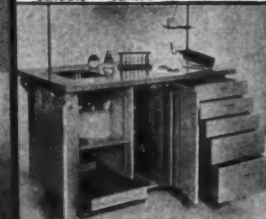
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... "by great authors the many  
are drawn up into unity . . ."

JOHN HENRY CARDINAL NEWMAN

The Cardinal Newman revised edition of the now widely used *Adventures in Literature* program, grades 9-12, perfectly illustrates this profound quote. For here in these four anthologies are the great writers of past and present; here are the great words they have formed in prose and poetry, and here are the great ideas which, when taught to the many—high school students—draw them and us, who teach, into that unity of understanding and appreciation that is truly the function of good literature.

It is an impossible task to underline all the attractions of these books. Some teachers would pick *The Merchant of Venice*, (grade 9); or *Julius Caesar*, (grade 10); others would select *Our Town*, (grade 11); or *Murder in the Cathedral*, (grade 12); still others would prefer the poetry of the Americans: Frost, Sandburg, Masters, Millay, Merton, (grade 11), or the romantics of English literature (grade 12). Wherever you look there is quality, abundance, and great authors; and we "are drawn up into unity" by their power.

To top it all—if such high peaks can be topped—each anthology has a teacher's manual, a booklet of reading tests, and an album of literature recordings to make the literature experience for each grade a full and complete one, for student and teacher.

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New York and Burlingame*



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Dynamic and Magnetic Headsets are rapidly becoming a "standard requirement" in the original installation of language laboratories and as "automatic" replacements for older, less effective, crystal and ceramic type headsets.

Now PM & E's introduction of the Professional Model LT-100 Dynamic and Student Model LT-500 Magnetic headsets provides a new degree of wide range performance and dependability.

Dynamic and Magnetic acoustic principles have created headsets impervious to humidity and guaranteed resistant to concussions that normally put crystal or ceramic headsets out of commission.

The importance of these outstanding features has been universally recognized as Dynamic and Magnetic headsets have become the first to be accepted in every state.

Whether you are considering the initial installation of a language laboratory or replacement of some of your present headsets, ask your acoustic supplier about the superior technical features incorporated in PM & E's new Dynamic or Magnetic headsets... features that provide exceptionally long term, maintenance-free operation.

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**PM & E**

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Richmond 23, Va.

## News of School Supplies

(Continued from page 154)

### STAS Volume Set

The new STAS Volume Set (cone, sphere, and cylinder) combines science and math learning materials and a handbook to show the basic principles of mathematics and physics of the three geometric forms.

The 1-2-3-volume relationship, accurate measure and computation of area, volume and weight—Archimedes' principle—density through computation and experiment, and many classroom activities are possible.



The three forms are said to be accurately made of three different sturdy materials in three colors. Contained in

the kit are a 3-inch cone, sphere, and cylinder, six material density indicators, both painted and unpainted for computations. An activities handbook describes experiments and learning experiences.

For more information on the STAS volume set, as well as for a complete catalog of over 26 educational kits, write to Models of Industry, Inc., 2100 Fifth St., Berkeley 10, Calif. **SS&E 17**

## By-Lined Film Reviews

(Continued from page 152)

This is no matter of fact presentation for the interpolation of brief explanatory statements give further meaning to these parts of the Ordinary assigned to the congregation. The section of the responses is a little slow moving; but designed for children, slow progress is a factor of success. The second part devoted to the Kyrie, Gloria, etc., can be helpful for older groups for adults would be enticed by the singing of the group. The singing of the boys shows excellent training and the antiphonal passages with the male voices adds a pleasing variety. Paul Weston, the commentator, and Joseph Rottura are to be commended for the care in producing a recording of such merit.

J. VINCENT HIGGINSON

Managing Ed., Catholic Chormaster

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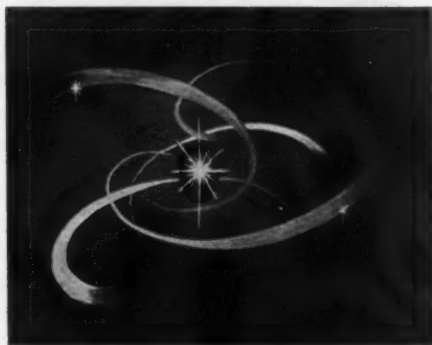
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*These recordings were made at Maryknoll  
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# EDITORIAL

MONSIGNOR PAUL E. CAMPBELL, EDITOR

## APOSTOLATE OF THE PLAYHOUSE

IN THE JUNE 1961 issue of *Catholic Preview of Entertainment* we read the story of a young Catholic couple who have given over a great part of their lives to the advancement of the apostolate of the playhouse.

As a student in high school Mary-Eunice Sayrahder became intensely interested in school plays. Her experience in Rochester, New York, prompted her to join the Rochester Blackfriars. At this time she was not a Catholic but became so absorbed in the religious philosophy of Catholicism through her contact with the Rochester Blackfriars that she accepted the Catholic faith.

She met a young man, Joseph Spagnola, circulation manager of Catholic magazines and a thespian of some note. Before Joe finished a stint in the South Pacific, he and Mary-Eunice had carried on a correspondence courtship and were married when Joe came home. Joe expresses their partnership in dramatics in these words: "We decided to work together to make a better world."

With this purpose in mind they set up *Mary Productions* in a small Brooklyn, New York, apartment. There with Joe as script writer, stage manager, and moral supporter, Mary-Eunice devoted all available time to writing, directing, producing, and acting. They established themselves in Dumont, New Jersey, and Joe gave up his sales career that he might give all his time to distributing scripts to Little Theatre groups in New Jersey. Finance was a problem, for *Mary Productions* charged no royalty fees.

"As our performances became better known," Joe writes, "schools and parishes wanted them. So we branched out to Bronx, Yonkers, and Brooklyn, performing one and three-act plays and monologues with a troupe of fifty volunteers."

The young couple received no payment for their work. They derived their livelihood from speech and drama classes conducted for grammar school children.

"Our main purpose," says Mary-Eunice, "is to use our God-given talents to co-operate with anyone in every way possible in propagating good ideas to the field of communication, thereby helping to make a better world." They saw the potential for good in the press, radio, films, and tapes, and sought to carry this message especially to the young. With the help of radio station WFHA-FM in Red Bank, New Jersey, they broadcast three programs every Sunday morning. Mary-Eunice narrated stories about our Lady. She and Joe worked together on a program for the blind and shut-ins consisting of verses, stories, and talks. In a



third program they go on the air with news, views, and interviews.

*Mary Productions* offers over 100 plays—from monologues and short scenes to one and three acts. There is wholesome humor, education, and inspiration in everything they produce. Even Religious in convents, seminaries, and novitiates make use of their material, royalty free.

Cardinal Cushing has commended them for their work and urges them to continue their "apostolate of the playhouse." "It is doubtful," writes Cardinal Cushing, "that a more opportune time for this work has existed in centuries . . . we shirk our duty by not encouraging our playwrights to echo Christ and His Church in play writing that is as technically sound as it is soundly Christian."

"In view of this, it is my pleasure to recommend to Catholic theatre societies the dramatic works of *Mary Productions*. I am pleased to salute Mr. and Mrs. Spagnola for the quality of their material and to congratulate them for the years of dedication that have gone into it. With my blessings and prayers, I urge other Catholic writers to join the authors in the work of revitalizing a truly Catholic theatre."

## A NEW PLAN FOR PHYSICAL EDUCATION

THE NATIONAL COUNCIL on Physical Education, Health, and Recreation, with headquarters established at 42 Schofield Street, Newark, New Jersey, owes its existence to the profound conviction of Dr. Victor J. Di Filippo that the overwhelming majority of boys and girls in our country receive no continuous, teacher-directed physical education. He deplores the fact that the responsibility for such education in myriad instances is passed on to commercial vendors of

breakfast foods and athletic equipment manufacturers. The Catholic school population, he found, is commonly ignored in plans as President Eisenhower's Council on Youth Fitness.

Dr. Di Filippo decided to do something about this matter. In October 1959, the Director of the National Council presented the Council's program to the Physical Education Committee of the Department of Superintendents of the National Catholic Educational Association. The Committee was quick to recognize the need and value of such a program as that proposed by the National Council. Since that time various members of the Physical Education Committee have assisted the Council in implementing the development of its program. The Elementary School Department of the NCEA was consulted.

The Council operates on the basic premise that the classroom teacher can best integrate the work of his students if he teaches all phases of the program; because he knows the children better, he is the ideal and logical person to teach physical education. Catholic youth fitness is our responsibility and its success depends on the sustained interest of each teacher, on the cooperation of every elementary school, and on the support, enthusiasm, and personal endorsement of each superintendent.

The principal purpose of the National Council is to provide expert guidance and teaching aids to Catholic elementary schools that do not have a trained physical education specialist as a staff member. The vehicle for supplying such service is "The Physical Education Specialist Thru-the-Mail," a twice-monthly publication of the Council that contains practical lesson guides for all elementary school grades. After examining a certain number of issues of "The Physical Education Specialist Thru-the Mail" the Committee on Moral Problems of the NCEA recommended that superintendents give this publication serious consideration as a possible solution for the lack of trained personnel in elementary school physical education, health and recreation. The Council also publishes a "School Manual on Physical Education for the Classroom Teacher." The contents of this Manual are of a general nature useful to all teachers.

In his letter to the Catholic superintendents of schools in the United States, Dr. Di Filippo respectfully urged that they consider the following points:

Where no physical education programs previously existed, the National Council today is making possible highly effective physical education programs in hun-

dreds of schools in dioceses throughout the nation taught by thousands of classroom teachers who never taught physical education before. The Council's supplying of necessary materials—lesson plans, manuals, teaching aids (phonograph records, etc.), basic sports equipment kit, and providing what is virtually a year-round in-service training of all teachers through the medium of "The Physical Education Specialist Thru-the-Mail"—surely guarantees the successful conduct of physical education at a minimum cost. Best of all, no special equipment, elaborate gyms or facilities are needed for the Council's program.

The National Council, Dr. Di Filippo tells us, is guided by the same sound philosophy and the policies of the National Catholic Educational Association and the National Education Association. The objectives of the National Council's Catholic School Services are:

1. To aid the individual teacher in teaching a comprehensive and progressively planned program of suitable physical education activities for the school year;
2. To assist the individual schools with the operation of a coordinated, comprehensive, and balanced plan of physical education; and
3. To aid Catholic boys and girls achieve optimum health in order that they may become more articulate and inspirational in the expression of their parish life.

The Catholic School Services of the National Council include:

1. The "Physical Education Specialist Thru-the-Mail" twice a month (5-10 copies per school).
2. A teacher's Manual on Physical Education for Catholic Elementary Classroom Teachers.
3. Program material for school recreation activities, demonstrations, exhibitions, and holiday celebrations. Health Units and Sports Bulletin will be made available regularly to member-schools.
4. Participation in the National Council's Physical Fitness Testing Program, including free awards for every qualifying student.
5. National Council phonograph records for folk dances, rhythms, marches, calisthenic progressions, and singing games.
6. Consultation and reference services to assist with the solution of problems in the field of Catholic School Health, Physical Education, and Recreation.
7. Evaluation and interpretation of representative

(Continued on page 210)

#### **Coming in the November Issue**

The increasing interest in science on the elementary level and the strengthening of it on the secondary level is evidenced in our November issue which devotes a goodly portion of its pages to the teaching of science. Both levels share in the discussion. Several experienced teachers have set themselves to give practical aid to the teacher, particularly the one who has not had a strong grounding in science.



## Social Studies and the Union Problem

IT IS OF COURSE a serious present complaint that many public school teachers have had little training in *what* they are to teach, however extensive be their training in the *how*. It is betraying no family secret to add that the difficulty is not unknown also in our Catholic schools. "Sister," a Superior is said to have remarked, "you'd better study the violin. You'll be teaching it tomorrow." That no doubt is a convent jest, but it's not pure fiction. Handicapped by government discrimination, by the size of our enrollment, and the shortage of vocations, we are still frequently pioneering in our educational efforts. My present concern is to offer a few suggestions to one thus assigned to teach social studies—specifically the labor union problem—a field in which I have taught at the university level for the past thirty years.

Let us begin with a proposition universally admitted among Catholics: we must have labor unions. The abuses that unorganized labor has had to suffer are proof positive of that! Nowhere do we see more clearly that the relatively powerful employer makes necessary the relatively powerful employee. Lord Acton's principle that "Power tends to corrupt, and absolute power corrupts absolutely," is here clearly evident. But labor union power, too, "tends to corrupt." So in our judgment of labor union situations there is need of discrimination. Here the warning from Bishop Robert J. Dwyer of Reno, against an emotional tendency to partisanship, is most pertinent. "The Church," he insists, "is *not* for labor to the exclusion of all other claims of right and justice. . . . The Church has never made the fatal error of conceiving that labor and its problems are her sole concern, or that other elements of the social structure should be ignored and forgotten."<sup>1</sup> The need here is for balance. Let the teacher of the union problem avoid the attitude of the small town magistrate who heard only one side of a case for fear of becoming confused.

### Difficulty of Being Objective

It is difficult to be objective in one's search for materials when one has little time for research. Here the tendency is for the teacher of the union problem to depend notably upon labor union publications. These are of two kinds, those that are obviously union "house organs" and those professedly Catholic. Regarding the fairness of these publications, Ed Marciniak, loyal labor unionist and long time associate editor of *Work*, a monthly labor publication, has recently spoken some winged words. Whatever may have been the type of union paper to which he was referring, his words seem applicable to both. "Open the pages of union news-

papers to free and reasonable debate over union policy and practice," he urges. "Close these pages to the juvenile journalism manifested in loaded statistics, empty slogans, and distorted quotations. The 'cops and robbers' approach—where all the good guys are union officials and the bad guys are bosses—is as outmoded as the 14-hour day."<sup>2</sup> But habits tend to endure; it is not evident that Marciniak's gospel seed has fallen upon good ground.

Is there a somewhat analogous difficulty in finding guidance upon the labor union matter in the general Catholic press? A confessedly "liberal" priest-editor just returned from the 1961 Catholic Press Association conference gives a report on the state of mind of its members that seems enlightening. "It was clear (he said) that a large percentage of the Catholic editors are of a liberal caste of mind. At the same time they are quite aware that their views are not shared by many, perhaps most, of the American clergy. In fact, the most liberal editor of them all was heard to remark: 'A good 75% of the clergy are conservative.'"<sup>3</sup> To complicate the situation for the Catholic teacher seeking guidance, the "liberal" element in the Association is heavily concentrated in the part of the press that serves the laity; the press for the clergy is distinguished by its conservatism. The teacher of the union problem is therefore most likely to find herself heavily indoctrinated with the definitely minority "liberal" version of the union problem if she confines her researches to publications for the laity. And as to fairness of the "liberal" attitude, the very "liberal" C. Wright Mills has frankly confessed that "In many liberal minds there seems to be an undercurrent that whispers: 'I will not criticize the unions and their leaders. There I draw the line.' . . . This keeps them (the liberals) leftward and socially pure."<sup>4</sup>

Father Coogan is professor of sociology at West Baden College (Ind.). He began his work career at the age of 16, employed in a corn-cutter factory. One of his first jobs was in the coal-mining industry where he became acquainted with the dangerous and poorly paid life of a soft coal miner before WW I. At that time he took training in mine rescue work. He later worked for several years in grain, lumber, and railroading. One consequence of his work experience was the determination to do what he could in later life to help an honest man earn a living. Hence, as a Jesuit, he trained for teaching in sociology and social problems. He received his Ph.D. in sociology from Fordham University, and taught that subject for nearly thirty years, more than 20 years as director of department at the University of Detroit.



## Reflection of Bishops' Views?

But aren't the "liberal" editors of the Catholic press guided by the opinions of their Bishops? Our "liberal" priest-informant (already quoted from that 1961 Conference) adds, "It was also clear that many papers do not reflect the views of the Bishops who are responsible for them. In fact, it was recalled that quite recently a prominent Catholic paper in the East espoused a viewpoint quite opposed to that of its Ordinary who happened to be a Cardinal."<sup>5</sup> Hence the teacher searching for the Catholic viewpoint on labor matters may well find that in the publications for the laity she gets not the viewpoint of the Bishop (or other religious Superior) but its denial.

There seems reason to believe, too, that the "liberal" attitude (with its labor union slant) has the same minority status among the laity as among the clergy. Thus we hear "liberal" editors asking, "Why is it that so many Catholics . . . show such a tendency to favor capital in any dispute with labor?"<sup>6</sup> Other "liberal" editors go on to charge Catholic employers with disloyalty to the labor union teachings of the Church. "It is not at all uncommon (those editors say) that Catholic employers are as bitterly anti-union as non-Catholics who lack the directive norms of the Church. In other words, most Catholic businessmen . . . look on labor unions as 'an intrusion on the sacred prerogatives of management.'"<sup>7</sup> It seems obvious, then, that the "liberal" case in favor of the labor unions as against the employers is by no means widely admitted by our Catholic brethren, whether lay or clerical. The social studies teacher must weigh the facts before siding with what may well be the Catholic minority. The following materials are given in the hope that they may help to that weighing of the facts. They cite outstanding authorities, lay and clerical.

## Picture Is Out of Date

First, then, the able sociologist, Fr. Joseph Fichter, S.J., charges that the ("liberals'") picture of labor unions as "mistreated and deprived" is twenty years out of date.<sup>8</sup> Sumner Slichter, too, Harvard economist, tells us that "Twenty years ago, unions were champions of the underdogs and were fighting for very elementary rights, such as recognition, a contract, machinery for handling grievances, and the like. Today, unions are fighting to get more pay for the very workers who already enjoy the best wages and conditions in industry. Twenty years ago the public wondered whether unions could hold their own against powerful employers; today the public wonders whether unions can be prevented from forcing creeping inflation on the community."<sup>9</sup> To this thought-provoking picture the well-known Catholic economist, also of Harvard, Edward H. Chamberlin, adds that "Those who are *really* concerned with the lot of the underprivileged in our economy will hardly be impressed by the claims of the trade union sector. Today's underprivileged are to be found elsewhere." Indeed, he goes on to say that "The

plain facts are that for anyone concerned with the preservation of free institutions the power position of labor has become truly ominous, that it has gone largely unrecognized, and that it cries out for analysis from a truly public, as distinct from a labor, point of view."<sup>10</sup>

In the light of such authoritative declarations it does not surprise that the late Father James Gillis, as able and apostolic a priest as our times have known, wrote as his last word on the union problem, "Labor leaders have become quite as tyrannical as the capitalists of years ago, and the people at large have come to condone the sins and crimes of Labor . . . Stranger still . . . professional Labor which has quite generally come to violate justice and right, does so in the name of philanthropy, humanity, and religion."<sup>11</sup> If, then, we teachers are not to risk the charge that we too "condone the sins and crime of Labor," and thus confirm Labor's idea that it is acting "in the name of philanthropy, humanity and religion," we must insist upon maintaining balance in treating of labor union affairs.

"But," some beginning teacher may object, "wasn't all that settled by the Popes? What about Leo XIII, for example, and his *Rerum Novarum*?" Leo was indeed the "Pope of the workingman," and *Rerum Novarum* was the Magna Charta of labor. In it we read that the condition of the worker was often "little-better than slavery." We read there, too, a defense of the worker's *right*, his *need* to organize. But the encyclical was written 70 years ago and referred to conditions of that day. How accurately it pictures present day conditions among us in organized industry is to be shown, not taken for granted.

## A Different Kind of Union

Moreover, Pope Leo himself reminded us that "in encouraging Catholics to form associations that might better the lot of the working class, or in furthering other designs of this kind, we have never failed at the same time to warn them that such things must not be attempted without the sanction of religion, without including it in our plans and calling on its aid."<sup>12</sup> Not just any kind of unions, then, will do. To satisfy the requirements of Leo XIII they must be animated by religion. Moreover, Pope St. Pius X was as emphatic. He would not approve of Catholic membership even in an interdenominational but predominantly Catholic union unless it was complemented by a Catholic organization that would supply the omitted Catholic motivation and moral principles.<sup>13</sup> That stand was reemphasized by Pius XI<sup>14</sup> and Rome has never even suggested its modification. No wonder then that the late Cardinal Mooney said, "It is plain that all too many of us are laboring under a serious confusion when we talk about Catholicism and unionism. The trouble is that we in the United States are talking about a different kind of union than those the Popes had in mind when they laid down the rules."<sup>15</sup>

In 1940 the Detroit Cardinal, in order to give our

unions the religious complement Pius XI had insisted was essential, threw his support behind the Association of Catholic Trade Unionists. "ACTU (he explained) is founded on the realization that a historic contest is being waged in the American Labor Movement today—a contest of ideals and ideas whose issue will determine whether that movement shall definitely set its course towards Marxian chaos or Christian social order."<sup>16</sup> Twenty-one years have passed since those words were spoken. ACTU rose to its very minor peak before World War II and has now almost disappeared, leaving little to take its place. While I have no wish to describe our present union condition as one of "Marxian chaos" it surely shows little sign of the Cardinal's alternative, a "Christian social order." Our American unions are secular unions, unions in which the pagan and the atheist find themselves quite at home. The fact that in our pluralistic culture no other type of union is practicable may be perfectly true. And a secular union may be much better than no union. But the fact too much neglected among us Catholics is that our unions are far other than the "workingmen's associations" approved by Rome.

### A Most Revealing Light

A most revealing light upon the course our union movement has taken in the 21 years since Cardinal Mooney spoke has come from the Senator McClellan Committee, during the last four years. The main body of its hearings was held 1957–1959; at present the Senator heads a permanent subcommittee which conducts similar hearings as the need arises. Of the findings of the earlier hearings even George Meany, president of the AFL-CIO, confessed, "We knew a few things, but we didn't know one-half, one-tenth, or even one-hundredth of it. We didn't know, for instance, that there are some unions where a criminal record is almost a prerequisite to hold union office."<sup>17</sup> Robert F. Kennedy, former chief counsel of the McClellan Committee and at present Attorney General of the United States, while speaking of the largest of our unions, the Teamsters, warned that "The prospect of a

transport superunion headed by Mr. Hoffa is far, far more dangerous to the United States and its economy than all the Mafia and secret criminal organizations combined."<sup>18</sup>

But the Hoffa union, while most investigated, was far from unique in its misdeeds. Let Senator McClellan summarize the findings of his first two years of research: "I think it can be said without successful challenge that two main facts emerge from the voluminous record the select committee has compiled: almost invariably the abuses, the compulsions, thievery, thug-gery, skulduggery, and sometimes skull-splitting tactics are practiced against workers—certainly more often than against employers—and the arbitrary powers over workers thus acquired by such tactics almost invariably are used, or misused, for personal aggrandizement, power, and personal enrichment . . ."<sup>19</sup> The union abuses were, then, a greater evil because largely perpetrated against relatively defenseless workers. The number of these victims was almost beyond imagining. Of this the Senator adds, "No one knows how many thousands or even millions of workers are the victims of such exploitation or how many more workers may readily become victimized if effective laws are not passed to prevent it. Mark this well, however: no one is immune. The invasion of unionism by thugs and hoodlums has gone much further and is more extensive than we may think."<sup>20</sup> The Senator closes by warning that the investigation of his committee "has barely scratched the surface. . ."

### Abuse a Thing of the Past?

But perhaps all that sort of abuse is a thing of the past? True, we now have the Landrum-Griffin reform bill (passed against strong union opposition). But the gross misconduct continues, even in the intercontinental ballistics missile program through which we are fighting for our national survival and for the preservation of Christendom. The new Senator McClellan Subcommittee has just informed us that during the past 4½ years, the intercontinental ballistics missile program has been held up by 327 work stoppages (in addition to innumerable other union abuses), resulting in the loss of more than 162,000 man-days of labor.<sup>21</sup> At Cape Canaveral itself there occurred in that period 103 wildcat strikes and other work stoppages; some were of short duration, others lasted three or four weeks.<sup>22</sup> Work stoppages in connection with organizational efforts and negotiating new union contracts cost most man-hours. Jurisdictional strikes (disputes between unions) were the second most costly. Competent and conservative opinion estimates our national defense program on the Cape has been set back whole months, when even hours were vital. Although the money loss was less important, it was a matter of many millions.

The story of such union misconduct in the missile bases has already filled a 354 page report. We have here room for only a few details. At vital Cape Canav-

*Pledging allegiance to the flag at St. Brendan School, Los Angeles, California*



October 1961



eral, union greed capitalized on our national need to force much unnecessary overtime, raising the daily wage to four times the normal. Ordinary journeymen electricians were making more than \$700 a week;<sup>23</sup> making more than congressmen, more than the supervising official responsible for five hundred million dollars worth of government construction. More even than the cabinet officer in general charge, the Secretary of Defense. It was on this work site, too, that the craft unions refused to permit the use of electrical equipment factory-fabricated (where the work could be done most accurately and expeditiously). When by exception such finished pieces were permitted to be installed, the craft union men estimated the time it would have taken them to construct the pieces on the crowded, inconvenient missile site. Then these craft unionists loafed on the job ("blessing the manifold") for the duration of those estimated hours, refusing to lift a finger yet demanding overtime for their physical presence.<sup>24</sup> Meanwhile Khrushchev was feverishly rushing ahead the program with which he had threatened, "We'll bury you." All this endured union exploitation (in multiple forms lasting year after year) with no corrective action by responsible union officials.

#### A Paradox

Perhaps the most frustrating factor in the story of union misbehavior is the habitual unwillingness of union officials to permit governmental corrective—even of abuses against union members—in spite of their own reluctance or inability to work a cure. As the very union-minded *Commonweal* has complained, "The paradox is that even decent labor leaders who support every bill designed to protect civil liberties will oppose any attempt to protect the rights of union members, calling it 'an unwarranted interference in the internal affairs of private associations.'"<sup>25</sup> Another frustrating factor is that—as we have already cited from Fr. James Gillis—"the people at large (apparently including many Religious) have come to condone the sins and crimes of Labor."

But what can we do? The Harvard Catholic economist, Edward H. Chamberlin here remarks that "One of the surprising discoveries about the attitude of the public towards labor is the existence of a general feeling of helplessness—almost of fatalism—in the face of union power. A common attitude is one of resignation—after all, what can we do about it? Restricting labor seems . . . to be little short of turning traitor to the labor cause and revealing a hidden desire to abolish

unions." Chamberlin insists, however, that "unions, like business corporations, are 'here to stay.' But also like business corporations, they can be subject to social control."<sup>26</sup> Roscoe Pound, former dean of Harvard Law School, confirms this judgment, saying that "A general policy against concentration of unchecked power has always been regarded as the foundation of our policy."<sup>27</sup>

The Catholic social studies teacher who teaches in the light of the foregoing facts will likely be called anti-union. As the University of Chicago economist, F. A. Hayek, has said, "It is probably . . . impossible in our time for a student to be a true friend of labor and to have the reputation of being one."<sup>28</sup> Nevertheless, the social studies teacher should conclude that our unions must be both preserved and disciplined. All of us Catholic teachers have a part to play in proving that there is no person and no organization above the law. If we truly play our part we will help to end the strange blindness through which, as we have heard Fr. Gillis say, "professional Labor which has quite generally come to violate justice and right, does so in the name of philanthropy, humanity, and religion."

<sup>23</sup> *Nevada Register*, Oct. 15, 1954, p. 1.

<sup>24</sup> *Work*, March 1960, p. 1.

<sup>25</sup> *Louisville Record*, May 26, 1961, p. 5.

<sup>26</sup> Quoted in F. A. Hayek, *The Constitution of Liberty*, University of Chicago Press, 1960, p. 504.

<sup>27</sup> *Op. cit.*, p. 5.

<sup>28</sup> *The Sign*, July 1957, editorial; *Catholic Mind*, Jan.-Feb. 1958, p. 39.

<sup>29</sup> *Christ's Blueprint From the South*, May 1960; *Catholic Mind*, Sept.-Oct., 1960, p. 409.

<sup>30</sup> *Ave Maria*, June 15, 1957, "The Parish Today," p. 12.

<sup>31</sup> *Atlantic Monthly*, Dec. 1958, "New Goals For the Unions," p. 55.

<sup>32</sup> *Economic Analysis of Labor Union Power*, American Enterprise Assn., Inc., Washington, D. C., 1958, p. 5.

<sup>33</sup> *This Mysterious Human Nature*, Scribner, 1956, p. 180.

<sup>34</sup> *Graves de Communi*, Joseph Husslein, S.J., (editor), *Social Wellsprings*, (Milwaukee: Bruce, 1940), p. 235.

<sup>35</sup> *Singulari Quadam*, John A. Ryan & Joseph Husslein, S.J., *The Church & Labor*, (Macmillan 1920), p. 130.

<sup>36</sup> *Quadragesimo Anno*, N. C. W. C., Washington, D. C., p. 15, par. 35.

<sup>37</sup> *ACTU: Principles and Methods of the Association of Catholic Trade Unionists*. An American Program for Unionism. Approved by the Most Rev. Edward Mooney, Archbishop of Detroit, n. d., p. 13.

<sup>38</sup> *Catholic Action*, June 1940, p. 12.

<sup>39</sup> *Detroit Free Press*, Nov. 2, 1957, p. 2.

<sup>40</sup> *Wall Street Journal*, July 7, 1958.

<sup>41</sup> *Congressional Record*, Apr. 22, 1959, p. 5805. <sup>42</sup> *Ibid.*

<sup>43</sup> *Work Stoppages at Missile Bases*, Washington 1961, part 1, p. 2. <sup>44</sup> *Ibid.*, pp. 111, 112, 123. <sup>45</sup> *Ibid.*, p. 100f.

<sup>46</sup> John C. Cort, Labor editor, Jan. 6, 1950, p. 364.

<sup>47</sup> *Labor Unions & Public Policy*, American Enterprise Ass'n., Washington, D. C., 1958, p. 45f. <sup>48</sup> *Ibid.*, p. 173.

<sup>49</sup> *The Public Stake in Union Power*, Philip D. Bradley, ed., University of Virginia Press, 1959, p. 62.

#### In a forthcoming issue

Two college presidents co-author an article: **Are Our Catholic Colleges Doomed?** Very Rev. Charles J. Lavery, C.S.B., president of St. John Fisher College and Sister Helen Daniel, President of Nazareth College of Rochester—the one a men's college and the other a women's college—initiated a plan this year which will lead to a sharing of faculties and facilities wherever possible. In its initial stages, the program is being studied with a view to offering some solutions to the many problems confronting Catholic educators.



# Tertullian's Apology: Today and Yesterday

APART FROM the *Octavius* of Minucius Felix, which is of uncertain date, Christian Latin literature appears for the first time in 197 with these two works of Tertullian: *To the Nations* and the *Apology*. Their composition fell early in the period of his conversion from heathenism, before his ideas became strongly tainted with the heresy of Montanus. The *Ad nationes* preceded the *Apologeticum* by a few months.

These two books defend the same thesis. The first is a declaration of war against paganism; the second, a plea in favor of the Christian religion.

Among Tertullian's writings, his *Apology* holds a preeminent position both by reason of its brilliant oratorical style and of the compelling force of its argument. For Tertullian, to defend means to attack, but the juridical standpoint is the one he chooses. He is the first to adopt it; and so, the *Apologeticum* marks an epoch in the history of Christian literature.

The Roman officials, to whom the *Apologeticum* is addressed—but aimed principally at the general public—may well have awakened to a realization that not all who clung with such exasperating perseverance to the Christian faith were to be sneered at as lowly illiterates. The *Apologeticum*, the weightiest work of the first two centuries in defence of Christians, is significant, too, as a commentary on manners and morals in the Roman society of the second century. As a plea for social justice, it has an appeal for all men of all times everywhere.

## Owed Triumph to Sufferings

The personal mark of Tertullian appears above all in his vigorous appeal in the name of legality and of natural equity, and in the name of Christian virtue which is fecundated when it is destroyed. No early Christian writer has so emphasized the fact that the Church owed her triumph to sufferings: "Crucify, torture, condemn, grind us to dust . . . whenever we are mowed down by you, our number increases; the blood of Christians is the seed."

Tertullian attempts to secure amelioration in the treatment of Christians by alteration of the law or its administration. Among the peoples of antiquity, religion was not a purely private concern but largely a matter of state, and the Roman state was especially wedded to the established religion. Every phase of social and national life was deeply rooted in polytheism, with the government demanding reverence for the national gods. This attitude made toleration of monotheistic religions almost impossible. The Christian religion aimed at universal expansion, its ad-

herents admittedly striving to displace all other religions. The Roman authorities began to see in all this contempt of the state religion—a threat to the very existence of the state itself—high treason.

## Rapid Series of Antitheses

From the very beginning of the *Apology*, a rapid sequence of antitheses brings out the contrast between Christians and the criminals of common law. The two groups of accused are contrasted first of all by their attitudes. Evil-doers are anxious to remain hiding. What they recognize as evil they do not want to acknowledge as their own. But if a charge is brought against a Christian, he glories in it (*Apology*, I, 11-12).<sup>1</sup> St. Cyprian when condemned to death exclaimed, "Deo gratias."

In the pagan legal process, the contrasts are no less striking. When criminals learn of their accusation, they can defend themselves or arrange for a lawyer to defend them. Christians alone are refused the right to speak; all that they are asked is to confess themselves to be Christians. The confession of the name of Christian is the only thing necessary to arouse public hatred (II, 2-3). Another anomaly occurs in the criminal procedure. To criminals who deny their guilt, torture is applied to force them to confess; but to Christians, torture is applied to force them to deny, i.e., to deny that they are Christians. When criminals deny, they are not readily believed; if Christians deny, they are believed at once (II, 10-13).

Unfair modern trials and executions under totalitarian or communistic governments have forcibly echoed the sufferings of the Christians of the primitive Church.<sup>2</sup>

Tertullian goes on to demonstrate positively the innocence of Christians. They are charged with secret crimes. He refutes the allegations of immoral rites. He points out that it is among the pagans themselves that infanticide, abortion, and incest are found (IX).

He passes on to complaints of a religious nature (X-XXVII). The accusation of atheism had been

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refuted over and over again. Tertullian gives to his pleading his own personal mark by the vehemence with which he attacks polytheism and idolatry, by his appeal to the spontaneous witness of the human soul, "O testimonium animae naturaliter Christianae" (XVII, 6), and by the care he takes to set forth Christian doctrine. He asserts the absolute superiority of Christianity as a revealed religion beyond the rivalry of all human systems.

### Exposition of Belief of Christians

Chapter seventeen is an exposition of the belief of the Christians in one God to whom the soul of man, by nature inclined to Christianity, bears witness.

The object of our worship is the one God, who, out of nothing, simply for the glory of his majesty, fashioned this enormous universe with its whole supply of elements, bodies, and spirits, and did so simply by the Word wherewith he bade it, the Reason whereby he ordered it, the Power wherewith he was powerful. Hence it is that even the Greeks apply the appropriate word "cosmos" to the universe (1). He is invisible, although he may be seen; intangible, although manifested by grace; immeasurable, although he may be measured by human senses. Therefore, he is so true and so great. However, what can be generally seen, touched, and measured is less than the eyes by which it is seen, the hands by which it is touched, and the senses by which it is discovered. But what is infinite is known only to itself (2). Thus it is that God can be measured, although he is beyond all measure; thus the force of his magnitude makes him known to men and yet unknown. And this is the gravest part of the sin of those who are unwilling to recognize him of whom they cannot remain in ignorance (3).

Do you wish us to prove his existence from his numerous, mighty works by which we are supported, sustained, delighted, and even startled? I repeat, do you wish us to prove him from the testimony of the soul itself (4)? The soul, though it be repressed by the prison house of the body, though it be circumscribed by base institutions, weakened by lust and concupiscence, and enslaved to false gods, yet, when it revives, as from intoxication or sleep or some sickness and enjoys health again, names "God" with this name alone because, properly speaking he alone is true. "Good God!" "God Almighty!" and "God grant it!" are expressions used by mankind (5). That he is a judge, also is testified by the phrases: "God sees," and "I commend it to God," and "God will reward me." O testimony of the soul, which is by natural instinct Christian! In fine, then, the soul, as it utters these phrases, looks not to the Capitol but to heaven. It knows the abode of the living God; from him and from there it has come (6).

Our century's message of Fatima likewise directs the soul heavenward. But the message has been disregarded by many. They have their interest in this

world—in the nations of this world. But nations do not enter heaven. The individual soul is admitted there. And for the soul, God is important. The modern atheists are unwilling to recognize God, but through "the force of His magnitude" they cannot remain in ignorance of Him.

### Arguments from Cause, Design, Moral Order

Tertullian proves the existence of God from His attributes, from His works, and from the testimony of the soul itself—arguments from cause, from design, and from the moral order.

He shows that God has added the assistance of Holy Scripture in case one wishes to search for God, and after searching, discover Him, and after discovering Him, believe in Him, and after believing in Him, serve Him (XVIII, 1). Furthermore, from the beginning, God sent into the world men who, because of their innocence and righteousness, were worthy to know God and to make Him known to others. These prophets were men filled with the Holy Spirit that they might teach there is but one God who made the universe and formed man from the earth (XVIII, 2). Tertullian states that the actual fulfillment of the prophecy is sufficient indication of its inspired nature (XX, 3).

He outlines very carefully the theology of the Word and the Incarnation (XXI). God fashioned the whole world by his word, his reason, his power (XXI, 10). Now Spirit is the proper substance of that Word, Reason, and Power by which God made everything (XXI, 11).

For, in Spirit giving utterance, there would be the Word; with Spirit arranging all things, Reason would cooperate; and in Spirit perfecting all things, Reason would be present. This, as we have been taught, has been uttered by God and begotten by this utterance, and is, therefore, called the Son of God and God on account of the unity of nature, for God, too, is Spirit (XXI, 11). When a ray is shot forth from the sun, a part is taken from the whole; but there will be sun in the ray because it is a sun ray; its nature is not separated, but extended. Thus, spirit proceeds from spirit and God from God just as light is kindled from light. The source of the substance remains whole and unimpaired, although you may borrow from it many offshoots of its quality (12). Thus, too, what proceeds from God is God and the Son of God, and both are one; similarly, Spirit proceeds from Spirit and God from God, making two by the measure of existence, plurality by gradation, but not by condition. He has not separated from, but proceeded from the producing cause (13).

This ray of God, then, as was ever foretold in the past, descended into a certain virgin and, becoming flesh in her womb, was born as one who is man and God united. The flesh, provided with a soul, is nourished, matures, speaks, teaches, acts, and is Christ (14).

By his miracles Christ manifested that he was the Word of God—that original, first-born Logos, endowed

with power and reason and sustained by spirit, the same, who, by a mere word, still creates and did create all things (XXI, 17).

### Disciples Spread Throughout World

Christ's disciples spread throughout the world, and, after enduring with constancy much suffering from the persecution of the Jews, finally, because of the savage cruelty of Nero, sowed the seed of Christian blood at Rome with joy, through their confidence in the truth (XXI, 25). Covered with wounds and blood, the Christians cried to their torturers: "It is God we worship, through Christ." Through Christ and in Christ, God wills to be known and worshipped (28).

Besides the disciples, the demons also, Tertullian writes, confess Christ although they stir up men against the Christians. The business of demons is to corrupt mankind. They inflict upon the human body diseases and other bitter misfortunes, and upon the soul sudden and extraordinary outbursts of violence (XXII, 4). Yet at the mere mention of the name of Christ, the demons become powerless. Fearing God in Christ and Christ in God, they are subject to the servants of God and of Christ (XXIII, 15).

Having disposed of the crime of atheism, alleged against the Christians, Tertullian takes up the second complaint, the most dangerous of all in the eyes of the Roman magistrates: lèse majesté, the crime committed against the sovereign power (XXVIII-XXV). He defends the neglect of the traditional worship and sacrifices and prayers to the state gods on behalf of the emperor on the ground that false gods deserve no worship. He gives a powerful rebuttal of the charge that Christians were bad citizens; they meticulously fulfilled their civic duties as Christ and the Apostles had taught them to do. He paints a portrait of the Christians praying for the magistrates.

Looking up to Him we Christians—with hands extended because they are harmless . . . constantly beseech him on behalf of all emperors. We ask

*Pupils portray the vision of St. Dominic at Our Lady of Lourdes School, Malverne, N. Y. The School is under the direction of the Dominican Sisters.*



for them long life, undisturbed power, security at home, brave armies, a faithful Senate, an upright people, a peaceful world, and everything for which a man or a Caesar prays (XXX, 4) . . . So, then, as we kneel with arms extended to God, let the hooks dig into us, let the crosses suspend us, the fires lick us, the swords cut our throats, and wild beasts leap upon us; the very posture of a Christian in prayer makes him ready for every punishment. Carry on, good officials, torture the soul which is beseeching God on behalf of the emperor! Here will be the crime, where there reigns truth and devotion to God (7)!

He appeals to the New Testament for proof that it has been enjoined upon all Christians, in order that their charity may more and more abound, to pray to God, even for their enemies, and to beg blessings for their persecutors (XXXI, 2).

### Affirms Civic Loyalty, Vindicates Religious Independence

Now a danger for Christians was inherent in the imperial cultus. Tertullian very carefully affirms the civic loyalty of the Christians, while vindicating their religious independence and reserving adoration for God alone.

We are under obligation to look up to him as one whom our Lord has chosen (XXX, 1) . . . I set the dignity of Caesar below that of God . . . I do subordinate him to God; I do not make him his equal (2) . . . Of course, I will call the emperor Lord, but only in the customary meaning of the word, if I am not forced to call him Lord in place of God. So far as he is concerned, I am a free man. For I have one Lord, the omnipotent and eternal God, the same who is his Lord, too (XXXIV, 1).

The loyalty, the reverence, the fidelity, due the emperors consists in that moral behavior which God demands be shown the emperor just as truly as necessarily is to be shown to all men (XXXVI, 2). To desire evil, to do evil, to speak evil, to think evil of anyone—all are equally forbidden to the Christians—and perhaps even to a greater degree forbidden to that one who, through God, is so great a personage (4).

But Tertullian, who so well understood and defended the traditional attitude of the Church toward the civil government, betrayed it in other passages by his exaggerations and provocations.

If we wanted to act as open enemies and not merely as secret avengers, would we lack the strength of numbers and troops? . . . We are but of yesterday, yet we have filled every place among you—cities, islands, fortresses, towns, market-places, camp, tribes, town councils, the palace, the senate, the forum; we have left nothing to you but the temples of your gods (XXXVII, 4) . . .

Even unarmed and without any uprising, merely as malcontents, simply through hatred and withdrawal, we could have fought against you. For, if such a multitude of men as we are had broken



loose from you and had gone into some remote corner of the earth, the loss of so many citizens . . . would certainly have made your power blush for shame; in fact, it would even have punished you by this very desertion (6).

### Could Not Be Seditious

He claims that Christians could not be seditious. They commit no such crimes as are regularly feared from illegal associations (XXXVIII, 1). Nothing is more unfamiliar to them than politics or the State. They acknowledge but one state for all—they are citizens of the world (3). Nothing is of importance in this world except to leave it as quickly as possible (XLI, 5). Such statements were dangerous for the safety of the Christians and compromised the loyalty of their attitude—dangerous especially for Christians who were members of the proud Roman Empire.

In the following chapter Tertullian adopts a different position and thereby dulls somewhat the rapier thrusts and sharpness of his preceding declarations. The Christians were part and parcel of Roman life.

Are we not men who live right with you, men who follow the same way of life, the same manner of dressing, using the same provisions and the same necessities of life (XLII, 1)? . . . We are sailors along with yourselves; we serve in the army; we engage in farming and trading; in addition, we share with you our arts; we place the products of our labor at your service. How we can appear worthless for your business, when we live with you and depend on you, I do not know (3).

The Christians, then, were not Brahmins or Indian ascetics who dwelt in forests, withdrawn from Roman life (XLII, 1). However, the practices and ceremonies of the Christian Church could not on the whole be the same as those cherished by the followers of the well-established Roman religion. In chapter thirty-nine Ter-

tullian explains the practices of the Christian Church and points out that they are good. The Christians form one body because of their religious convictions and because of the divine origin of their way of life and the bond of common hope. They assemble for prayer, for reading of the Holy Scriptures, for holy conversation and hymns. At their meetings they hear words of encouragement, of correction, and holy censure. Their treasury accumulated not from high initiation fees but from voluntary contributions—deposits of piety—is spent not for banquets or drinking parties but for the poor and needy. Everything is in common among the Christians—everything except their wives. The Christian repast, by its very name "love," indicates its purpose. Among them, as before God, greater consideration is given to those of lower station. After the repast, they depart, but not to commit murder or other crimes, but to observe self-control and chastity as men who have partaken not only of a dinner but also of discipline, of a rule of life.

### Intimate Relation Between Worship and Way of Life

Among the early Christians there was an intimate relation between their worship and their way of life. The present, overwhelming crises of Western civilization are due in part to the disjoining culture from proper religious motivation; the center of culture is cult or worship.<sup>3</sup> We retard the dynamics of the living Church. Today, against the formidable and perversely "religious" drive of the Soviet metaphysical materialism and atheism conjoined with brutish physical power, we fortify ourselves with a practical materialism compounded with a sentimental moral idealism which equals for us the "American way of life." If we had a better sense of our life in the Church, we would have a better power to combat the pressure of the age when we leave the consecrated precincts of the Church.<sup>4</sup>

Tertullian, with some sarcasm, exonerates the Christians for not attending the pagan rituals or ceremonials.

I do not bathe in the early dawn on the Saturnalia . . . I do bathe at a healthful hour . . . To become stiff and ashen after a bath—I can enjoy that when I'm dead (XLII, 4)! . . . I do not buy a wreath for my head; what business of yours is it how I use flowers as long as I bought them? I think they are more pleasing when free, unbound, and hanging loosely everywhere. But even, if the flowers are bound into a wreath, we know a wreath by our noses, let them look to it who smell through their hair (6)! . . . Of course we do not buy incense; if the Arabians complain, let the people of Saba know that more of their wares and dearer ones are spent on burying Christians than on fumigating the gods (7).

He exempts Christians from contributing toward the welfare of the pagan temples. They cannot afford to help both men and the Roman gods. Christian mercy spends more from street to street than pagan religion does from temple to temple (8). Anent other taxes,

(Continued on page 173)

*Seniors from foreign lands at Immaculata High School, Chicago, point out their native cities to Sister Mary Naola, B.V.M., principal. Represented are Viet Nam, England, and Austria.*





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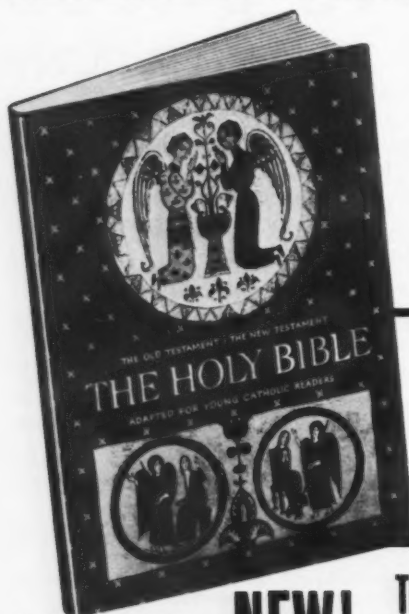
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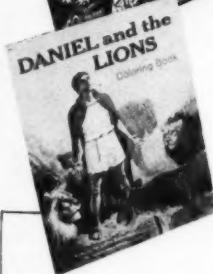
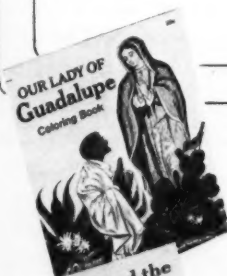
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(Continued from page 168)

Christians pay their dues with the same good faith that keeps them from defrauding another (9). So Christians are not unprofitable citizens; they strive to collaborate with their fellow-men.

### Live in Charity with All

Likewise today, in the political and social orders, Catholics unite with their fellow-citizens. For they have an obligation to live in charity with all. However, they do not engage in conferences where it might be erroneously assumed that they, too, are still searching for the truth of Christ.<sup>5</sup>

In reply to the charge that the Christian religion, although good, is not divinely inspired but merely a sort of philosophy—a philosophy professing morality, justice, patience, moderation, and chastity—Tertullian asks why Christians are not, accordingly, put on an equality with the philosophers in regard to the free and unmolested practice of their teaching. "Who compels a philosopher to offer sacrifice, or to take an oath, or in broad daylight, to set forth lamps that serve no purpose (XLVI, 4)?"

Tertullian's uncompromising Puritanism would spare no admiration for ancient culture. He unsparingly denounces the poetry, the plays, and the philosophy of the Greeks and Romans (XIV, 4–XV, 5). He claims that ancient philosophy is discredited by the personal unworthiness of the philosophers (XLVI, 10–16). The best of ancient philosophy and poetry drank from the fount of Holy Scripture (XLVII, 1–3). But the talents of the philosophers have distorted the Old Testament and even the New (3–9).

Treating of the resurrection of man, a truth at which some of his readers jeer, Tertullian uses parallels in nature. All things are preserved by dying (XLVIII, 7–9). In the resurrection the worshippers of God will always be with God and will be clothed with a nature proper to eternity; the profane will experience the punishment of perpetual fire from which they too will derive incorruptibility (13).

### Resounding Peroration

In the final chapter, a resounding peroration, we see the Christians winning the victory in their martyrdom. They are bound to a half-axle-post and burned in a circle of faggots—this is their garb of victory, their robe embroidered with palms; in such a chariot they celebrate their triumph (L, 3). They conquer by their death. They become more numerous every time they are hewn down by the pagans: the blood of Christians is seed (13). The Christian desires martyrdom for through his blood he procures the full grace of God, he purchases the full pardon of his sins. Condemnation spells absolution (15 f.).

No voice so powerful as Tertullian's had yet made itself heard in favor of the persecuted Christians. Those who for so long had been suffering and dying in silence, must have heard his plea with great joy even if they saw in martyrdom the avenue to heaven, even if they yearned for martyrdom. Some of the gemlike sentences of the *Apology* have become immortal. The pagans, however, may have been irritated rather than convinced by its wit and pungency, its rapier thrusts or bludgeon blows. Tertullian was not a Francis de Sales.

In the exaggerations of Tertullian (XXVIII–XLV), critics see the germ of the Montanist morality which later will be opposed by Tertullian himself to the authentic Christian morality.<sup>6</sup> Montanism desired to group all Christians together to separate them from the world, and prepare them for the kingdom of God so imminent; it claimed to go beyond the Gospel and to reject the hierarchy. When Tertullian wrote the *Apologeticum*, the extreme requirements of his moral system were still tempered by the wisdom of the Church.<sup>7</sup>

The exaggerations of Tertullian have also been regarded as a manifestation of authentic Christianity which, already at his time, was being betrayed by the Church: "With him disappears one of the last upholders of the wonderful and unattainable ideal of the very first Christians, and his work represents one of the most vigorous attempts ever made to maintain it, even against his fellowmen, against life, and if need be, against the Church."<sup>8</sup>

Extreme positions of severity or laxness make men at times rather awry. American happy-go-luckyism tends to sin on the score of laxity; Feeneyites, however, have erred through extreme severity.

<sup>5</sup> Translations: Sister Emily Joseph Daly, C.S.J., *Tertullian: Apology*, The Fathers of the Church, X (New York, 1950) used throughout, with permission of the publisher; T. R. Glover, *Tertullian: Apology*, Loeb Classical Library (New York, 1931).

<sup>6</sup> George N. Shuster (*Religion Behind the Iron Curtain*, New York, 1954) reveals the pattern of destruction, the inhuman suffering, the unfair trials, ridicule and death which Catholic, Protestant, and Jewish, people have endured under the Communist domination.

<sup>7</sup> Frank O'Malley ("The Culture of the Church," *Review of Politics*, XVI, April, 1954, pp. 133 f.) citing Christopher Dawson (*Religion and Culture*, New York, 1948; *Religion and the Rise of Western Culture*, New York, 1950).

<sup>8</sup> O'Malley, *op. cit.*, p. 141.

<sup>9</sup> Cf. "Current Comment," *America*, XCI (July 17, 1954), 389. W. A. Visser 't Hooft, Secretary of the World Council of Churches ("Catholics Barred," *Time*, LXIV, June 19, 1954, 50), notes the absence of a bitter or aggressive spirit from the Cardinal Stritch's pastoral letter. In 1953 the Holy See participated in, or sent observers to, 55 international meetings throughout the world. The Holy See stresses the nobility and importance of efforts directed at laying the foundations for an international cooperation in the various areas of human thought and endeavor; cf. *The Register*, XXX (July 11, 1954), 1.

<sup>10</sup> Lebreton, Jules and Zeiller, Jacques, *The History of the Primitive Church*, translated by Ernest C. Messenger, III, i (London, 1946), 671.

<sup>11</sup> *Ibid.*, p. 672.

<sup>12</sup> See *ibid.*, p. 671, n. 2.

# Fossils and Federal Aid

HORACE MANN WAS NOT an enemy of religion. The Father of Public Education was a deeply religious man not only in his personal affairs, but also in the public matters which consumed so many years of his active life. Furthermore, there is ample evidence to show that he desired the public school to place a similar value upon religious influence and impart "all Christian morals" by welcoming "the religion of the Bible."<sup>1</sup> But while the secularism prevalent today in public education cannot be traced to any negative attitude of Horace Mann, there is another aspect of his educational theory which has profoundly shaped the current pattern of American education.

This has to do with Mann's familiarity with arrangements in Europe by which Church and State successfully cooperated in the matter of religious education. In his *Seventh Report*, Mann detailed his activities during 1843 when he visited England, Ireland, Scotland, Prussia, Holland, Belgium, and France. He indicated that he had seen many schools, among them those in which these systems were at work. In criticizing the latter for imparting sectarian doctrines, his major objection was that these doctrines were "man-made interpretations of religion devised to capture the allegiance of helpless peoples." Mann's phraseology pulsed with the recalled emotion of that dreadful day upon which the family's Calvinist minister had publicly declared that his older brother was in Hell because he had drowned on a Sunday while skipping church services. "Crafty and cruel men have come in, and have set up . . . false gods . . . and then, claiming to be the favorites and ministers of Omnipotence, have dispensed the awful retributions of eternity against all questioners of their authority."<sup>2</sup>

## Turned Face Away

This bitter experience apparently combined with a willingness to accept inaccurate statements regarding the evils of Catholicism dreadfully to poison his other-

wise admirable ideals of liberty of conscience, and to jaundice his view of the situations in Europe. To Mann, any operation between State and Church which involved sectarian religion was *a priori* impossible. He turned his face away, and refused even to consider such a possibility for Massachusetts.

In imitation of Mann, Americans have continued to look away. We have plunged ahead, heedless of the efforts and successes of our neighbors in sister democracies. Today we find ourselves supporting and expanding systems of public schools in fifty states which are able to be challenged for effectively denying academic freedom, for suppressing a full measure of democracy in the choice of education, and for failing to equip Americans to live in a religiously pluralistic world.<sup>3</sup> These gaps in American educational planning are all the more distressing when our systems are compared with those in other free nations.

## In Great Britain

Great Britain, under the Education Act of 1944, provides for schools in which pupils pay no fees, called Maintained schools. These may be of two types. The Maintained County School corresponds to the typical U.S. public school. It is erected, controlled, and financed completely from tax money by the Local Education Authority. The Maintained Voluntary School is erected by a church group or some other private educational group. Those who desire such a school must pay for its construction. From that point on, the L.E.A. will finance all the daily operating costs plus fifty to one hundred percent of the cost of any improvements or expansion. The latter depends upon to what degree the L.E.A. is permitted to determine the curriculum and make-up of the staff.<sup>4</sup>

## Scotland Offers Public Support

Scotland and Holland provide other examples of nations with democratic ideals which offer public support for sectarian institutions. In the former, where the population is about ninety percent Presbyterian, the State schools have been, historically, of this faith. Prior to 1918, other schools, denominational or private, did not share in local tax funds. They did, however, receive grants of State money. Since 1918, special legislation has made it possible for all denominational schools to become parts of the national system of education. They all share in public support, and do so, furthermore, without sacrificing their *raison d'être*. Today, the public educational authorities of Scotland must provide for free compulsory education on the primary and



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secondary levels. In planning for facilities, they must take into account *all available schools*, public, private, and church related. When the need is demonstrated, a church group may erect a new school, and then transfer its control to the public authority. In many cases, however, it is found more expeditious to have the public authority put up the church school, as *eminent domain* speeds the process.<sup>5</sup>

### In the Netherlands

In the Netherlands, by the compromise of 1916 between a population forty percent Catholic and forty percent Orthodox Protestant, the Government was empowered to promote public education in which "every person's religious views" are "duly respected." According to Article 200 of the Dutch Constitution, "elementary general private education . . . must be put on a parity of position with public education as concerns its provision out of public means." The Constitution directed that secondary education sponsored by denominational groups was to be assisted out of public funds through specially enacted legislation. In practice, this means that the non-public elementary schools of the Netherlands are erected (after the parents guarantee fifteen percent of the building cost), maintained, and expanded by local taxes. Teacher salaries are paid in full by the State. In secondary education, the State assists denominations by supplying ninety percent of the cost of erection, expansion, and furnishing, and eighty percent of the cost of maintenance and staffing.<sup>6</sup>

### Ireland Gives Aid

It is not surprising to find similarly liberal provisions in the excellent Irish Constitution. Section 42 requires that "the State shall provide for free primary education and shall endeavor to supplement and give reasonable aid to private and corporate educational initiative . . . with due regard, however, for the rights of parents, especially in the matter of religious and moral formation." Thus, any denominational school in Ireland which qualifies to be a National School receives from the State all the funds needed for teacher salaries, social services, and transportation, two thirds of the cost of construction, and one half of the cost of light and heat. The remainder is supplied from local tax money. Secondary schools are not admitted to the National System. But a *per capita* grant for each pupil in attendance is made to schools which meet State requirements.<sup>7</sup>

### Indirect Aid to Parents

Similar, though less liberal, arrangements are to be found in West Germany, Belgium, and France. The latter nation officially legislated Separation of Church and State in 1905. But today France permits religious instruction in public schools, and also supports Catholic private and parish schools. This is done through the *Loi Barangé* of 1951 which gives indirect aid to par-

ents in the form of a bonus which may be cashed only by such schools.<sup>8</sup>

### Need to Refocus Our Vision

It has not been the purpose of this brief survey, which overlooks comparable plans in some of the Canadian Provinces, to urge that citizens of the United States leap to an unimaginative imitation of their friends in other free nations. We have our own traditions, our own problems of pluralism, our own legal guide posts. But the survey does suggest that we need to refocus our educational vision. The nations mentioned are all democratic. They all subscribe to the same basic convictions regarding human dignity and personal rights that we do. In each nation, the plan respects the right of the parent to send his child to any approved school of his choice; the right of the child to learn what is good for him and the nation; the duty of the State to promote the right of each by whatever financial support it offers for the education of its citizenry. Even when this involves public support for sectarian religious training, these nations do not experience a lessening of religious liberty or a violation of reasonable separation of ecclesiastical and governmental roles. In brief, these nations seem more willing than we to use governmental powers to provide for equality of educational opportunity for all youth.

### Theory Does Not Stand Up in Practice

The United States, it is true, has used the juridical branch of its Federal Government to guarantee certain freedoms in this area. A splendid tradition recognizing the primacy of parents in choosing educational facilities has been set forth in such key decisions as *Meyer vs. Nebraska*, 1923,<sup>9</sup> and *Pierce vs. Society of Sisters*, 1925.<sup>10</sup> As is well known, however, this theoretical acknowledgment of parental rights does not stand up in practice without serious qualification. As Professor Wilbur Katz has noted, "we exact a price for the exercise of this liberty."<sup>11</sup> Such parents support a public educational system, and then pay tuition to the non-public school of their choice. They maintain a public transportation system—a protective measure complementary to the compulsory attendance laws—and then in most states must find their own means of bringing their children to the non-public schools. They pay for health and welfare benefits for the youngsters in public schools, but in many instances find these services denied to children in their own schools. Both of these latter situations are apparently exceptions to the "equal protection" clause of the Fourteenth Amendment.<sup>12</sup>

It is not valid to counter these observations by saying that the Supreme Court need only guarantee the right, but that the Government does not have to provide means for using it. In point of the fact, there is an injustice to over twenty millions of citizens who attend or support non-public schools. No skillful interlacing of abstract principles and deductions can suffice to veil



its ugly presence. Dr. F. Ernest Johnson of the Protestant National Council of Churches of Christ has described the situation as a "burdensome disadvantage which should disturb the conscience of the community."<sup>13</sup> Professor Katz has written: "everyone agrees that religious freedom precludes the use of penalties and discriminations to induce or reward religious conformity."<sup>14</sup> Justice Douglas has warned that "the power to tax the exercise of a privilege is the power to control or suppress its enjoyment."<sup>15</sup> Offering a European view, Erik von Kuehnelt-Leddihn has said that the United States fosters the "colossal inequity and injustice of a double taxation for all those who want a well integrated religious instruction."<sup>16</sup>

### Emergent Fruitful Body of Principles

A comparison of American and European treatments of this problem indicates that from the painful experiences on the continent over the past century, there has also emerged a fruitful body of principles. For example, ten years ago, in dealing with the basic rights of parents, Article Two of the Council of Europe's Convention of Human Rights declared that "no person shall be denied the right to education. In the exercise of any function which it assumes in relation to education and to teaching, the State shall respect the rights of parents to ensure such education and teaching as is conformable to their religious and philosophical convictions."<sup>17</sup> In 1955, the prominent *Union International Pour La Liberté D'enseignement*, directing attention on the child, unanimously resolved: "Distributive justice demands that all schools have part of the public funds so as to reduce the excessive difference noticeable in the conditions of children in the public schools and those in the free schools." Representatives from ten democracies agreed that western nations impale themselves on the horns of a normal dilemma whenever they "affirm the formal and juridical democratic right of liberty of education but effectively deny that right by refusing the material conditions for its exercise."<sup>18</sup>

The United Nations has also given formulation to ideals in this matter. In 1959 its *Declaration of the Rights of the Child* stated in Principle Two: "The child shall enjoy special protection, and shall be given opportunities and facilities by law and by other means, to enable him to develop physically, mentally, morally, spiritually, and socially in a healthy and normal manner and in conditions of freedom and dignity." On this point, the General Assembly adopted the interpretation of the drafting committee that "in the enactment of laws for this purpose, the best interest of the child shall be the paramount consideration." In Principle Seven, the Declaration indicates that while the best interest of the child shall be the

guiding principles of those responsible for his education and guidance, "that responsibility lies in the first place with his parents."<sup>19</sup>

### Embarrassing to Reflect

In reviewing these resolutions and principles, it is embarrassing to reflect that they find reality in the United States primarily because of the glowing convictions and sacrifices of a minority of our fellow citizens. Furthermore, we should be appalled because, unlike these other free nations, there is not a single State or Federal constitutional provision in the legal *corpus* of the United States which directly guarantees the rights of non-public schools to exist, or parents to build and support them, or of children to attend them.<sup>20</sup>

It is time for us to accept the fact that in the question of public aid to non-public schools performing a public service, our state educational systems, both in theory and in practice, are following an outmoded pattern. It is time for us to act in the direction of change. It is difficult to see how we as a free nation, already jarred somewhat off balance for our tardy action to relieve the illogical and cruel plight of Indians, Negroes, and Mexicans, already somewhat projected before the world as a calcified democracy, can assume a dynamic posture which will effectively ward off further thrusts should those who attempt to marshal world opinion choose to aim at our restrictive educational policies.

<sup>1</sup> Horace Mann, *Twelfth Report*, pp. 116-117. Raymond B. Culver, *Horace Mann and Religion in the Massachusetts Public Schools*, (Yale, 1929), p. 235. William Kailer Dunn, *What Happened to Religious Education?* (Baltimore, 1958), pp. 117-188.

<sup>2</sup> Mann, *Seventh Report*, pp. 186-187.

<sup>3</sup> See Leo R. Ward, *Religion in All the Schools*, (Notre Dame, Indiana, 1960), pp. 48, 160, 182, 186.

<sup>4</sup> Sister M. Bernard Francis Loughery, *Parental Rights in American Educational Law*, (Washington, D.C., 1952), pp. 166-168.

<sup>5</sup> *Ibid.*, pp. 200-205.

<sup>6</sup> *Ibid.*, pp. 193-196.

<sup>7</sup> *Ibid.*, pp. 187-190.

<sup>8</sup> Erik von Kuehnelt-Leddihn, "Church-State Relations," *The Commonwealth*, (November 27, 1959), p. 256.

<sup>9</sup> 262, U.S., 390.

<sup>10</sup> 286, U.S., 510, 535.

<sup>11</sup> Wilbur G. Katz, "The Freedom to Believe," *Atlantic Monthly*, (October, 1953), p. 69.

<sup>12</sup> See Virgil C. Blum, "Religious Liberty and Bus Transportation," *Notre Dame Lawyer*, (May, 1955), pp. 384-447.

<sup>13</sup> Quoted by Mark J. Hurley in a speech delivered before the 1961 Convention of American Association of School Administrators, Civic Auditorium, San Francisco, February 28, 1961.

<sup>14</sup> Quoted by Blum, *Freedom of Choice in Education*, (New York, 1959), pp. 126-127.

<sup>15</sup> *Jones vs. Opelika*, 319, U.S., 103 (1943).

<sup>16</sup> *Op. Cit.*, p. 257.

<sup>17</sup> Robert Drinan, "Ten Nations Discuss Freedom of Education," *America* (September 3, 1955), p. 528.

<sup>18</sup> *Ibid.*

<sup>19</sup> *The Unesco Courier*, (November, 1960), pp. 15-21.

<sup>20</sup> Loughery, *op. cit.*, pp. 210-211.



# Forming Christ in Students

MAN IS A CREATURE made to the image and likeness of God; because of this twofold nature, he is a complex being having capacities and potentialities in the intellectual, social, and spiritual spheres. As educators we are concerned with the work of fostering development in a threefold aspect.

It is the work of the teacher to guide the student in all aspects of education: in learning, understanding, and in the application of these two to actual life. "The school must help the student secure well balanced intellectual, social, and moral ideals."<sup>1</sup> Formation of character or the fostering of maturity in its real meaning, is one of our foremost goals.

It is a real challenge to strive to meet the needs of the adolescent, to have the understanding necessary to cope with the problems and demands of both the group and the individual.

## Needs Firm Basis for Her Guidance

The teacher who fosters the formation of character in the adolescent must have a firm basis for her guidance. She must have something challenging, something practical, and something that is eternally lasting with which to guide the teen-agers entrusted to her care. And it is the hope of the author, that in the pages to come, the doctrine of the Mystical Body of Christ will be proved to be the answer for teachers who wish to help adolescents develop ideals consistent with Christian living.

Too often the adolescent in our modern day and age is not encouraged to seek maturity; it's much more stylish to be free and without any responsibilities. Maturity is of the utmost importance, and as teachers our aim must be to help foster this in our students.

Some aspects of maturity are: objectiveness, a unifying philosophy of life, a proper balance of the intellectual, spiritual, and social aspects so as to form an integrated personality. Psychologically speaking, a religious belief transforms and motivates character. It is necessary for maturity that a person have some type of religious belief.<sup>2</sup>

Immaturity shows a lack of balance in the formation of character. "Character is the dynamic incorporation of reason into the appetites of man: his will and emotions."<sup>3</sup> Now in order to make this appreciated by students, the strength of a mature person, the beauty of real character, and a proper view of our duties in life must be an underlying thought in our education. The most powerful means of motivation for us as Christians is the sublime and yet practical doctrine, The Mystical Body of Christ.

## One Reason for Immaturity

"In order for us to grow in maturity, it is necessary that we understand the dominant desires and motives and the reasons behind the things that society demands of us."<sup>4</sup> One of the reasons for immaturity in this day and age is the escape from reality, a flight from the responsibilities every person must face in order to grow up. Facing life is then the first prerequisite for achieving mature formation. Once it has been faced, the conflict can be resolved.

Our definite philosophy of life without doubt is our faith. It demands of us the ability to see goodness in others, to accept them for what they are, to go out of ourselves for others. Having the doctrine of Christ's life in us, we have the most important motive for seeing goodness in others: we see Christ in them. It is only in giving for others, in sacrifice, that we grow. This activity done in Christ gives growth and maturity with the result that the mature measure of Christ is reached in the individual.

Before we can act, before we can learn to go out of ourselves, we must have an intellectual awareness of just what this doctrine means. Very often, too often, religious training is limited to theories and dogmatic studies that have very little meaning as far as life itself is concerned. Sugary sweet religious training seeks to give the student little motive for living his life as a militant Christian. Very often a person with a college education has only a fifth-grade knowledge of religious truths.

## A Positive Development

A positive development of Christian teachings shows the pattern of a Christian social life. The teaching of Christ must be applied to daily life, and moral behavior must be rooted in real understanding. It is absolutely essential that intellectual maturity in the spiritual area be developed to the capacity possible.

If students have a deep knowledge of what religion

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## Choosing a CATHOLIC COLLEGE Series

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osophy, Physics, Economics, History, Political Science, and Sociology.

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The program of classroom instruction at the college is supplemented by numerous services to the student which will assist in his intellectual, religious, moral, and social development. These are provided by the Dean of Men, the Spiritual Director, the Director of Placement, the Faculty Counselor assigned to each student, the Senior-student Counselor assigned to Freshmen.

Numerous and varied activities and organizations provide excellent opportunities for the students to complement the formal instructions of their academic life as well. Student government, dramatics, glee club, literary work, debating, athletics, and membership in academic clubs are some of the activities providing rich experiences in group participation as well as recreation.

A full intramural athletic program is provided by the college. Inter-collegiate sports are gradually being added as the student body and its needs increase. At present, the college participates in a limited inter-collegiate program for basketball, cross-country, and golf.

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#### ADMISSION REQUIREMENTS

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#### EXPENSES

Tuition per semester.....	\$400.00
Student Activities Fee.....	25.00
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#### RESIDENT STUDENTS

At present the college does not maintain dormitories for students on campus. Accommodations can be easily secured, however, in private homes in the vicinity of the college. A list of available accommodations and assistance in obtaining them are provided by the Dean of Men. Present plans call for the construction of a dormitory on campus in the near future.

#### SCHOLARSHIPS, STUDENT AID

Any high school graduate living within the Diocese of Rochester is eligible to compete for Saint John Fisher Scholarships. Certain other scholarships are available for students from outside the diocese. Pertinent information regarding these scholarships may be obtained by writing to the Registrar, St. John Fisher College, Rochester 18, N. Y.

Saint John Fisher College is affiliated with the National Defense Student Loan Fund, and the New York Higher Education Assistance Corporation Loan Plan. These plans allow a qualified student to borrow money for his education. Payments on the principal do not begin until after the student graduates. The Marine-Midland Tuition Plan is also available through the College.

#### ILLUSTRATIONS

Opposite page, top: the administration building; the college chapel; the modern language laboratory.

Opposite page, bottom: members of the chess club; "Les Saints," the college jazz group; student board of governors.

This page from top: Freshman orientation; the glee club; at the White Orchid Ball; intercollegiate basketball; the Roff Guild's production of "Noah"; college bowling league.





is, what it means to their lives, they will come to love and to carry this religion with them into their daily lives. Christian life means the giving of self to God and to others and the pursuit of truth in Christ and others. In order to live the Christian life, students must first have the knowledge of what the Mystical Body means; then they will come to the realization of its tremendous implications for them and their lives.

Probably one of the greatest signs of immaturity in our modern world is a lack of control of the emotions; adolescents especially have difficulty in learning to understand and discipline their emotions. Too often emotional control is considered to be a repression rather than a channeling of the emotion. If the emotions flow outward in love, they will deepen the character of the person. If they are held in and stifled, they atrophy within and the result is a cold harsh personality.

### Give of Oneself

By learning to give of oneself, one can learn to use the emotions in their full capacity. Joy and love can be expressed through loving others for the Christ present in them. Anxiety, fear, and worry can be changed through concern for others. Through us Christ shows the emotions of love, gentleness, and patience. Selfishness would be a thing of the past if every one truly saw Christ in the people with whom he daily came in contact.

During adolescence the needs for understanding, acceptance, and recognition must be met in some way. Too often the adolescent seeks this by devious methods; he may resort to crime or sexual escapes if he is frustrated; in a minor way, he may exaggerate, lie, or retire into a shell. The student who comes to realize his role as a member of the Mystical Body will learn to resolve his conflicts; he will feel accepted as belonging to the family of Christ; because of his bringing Christ to others, his selfishness will be turned away from himself.

"Christ in His Life has no other hands with which to give bread to the poor than our hands; He has no other feet with which to visit the sick than our feet; He has no other lips with which to speak truth than our lips."<sup>5</sup>

Living the Christ life, the student will not have time to worry whether he needs understanding or love; he will find them. This does not mean that the Christian

does not have conflicts or problems; he does. But a true Christian is able to face the reality of life; he does not run away but accepts the suffering that comes to him and thus grows and matures in Christ.

Probably for the student, the greatest help that can be derived from the study of the Mystical Body will pertain to his social life. Too often in adolescence, cliques and gangs are formed, leaving some unfortunate nobodies lonely and unaccepted by the crowd. If students grow to see Christ in all others, they will love and accept everyone. "Christianity is social; isolation and individualism are its enemy, fellowship its strength."<sup>6</sup> Definitely there is a real challenge for teenagers to see Christ in the awkward, in the unpopular. But they will find it easier if they have the proper motive.

### Paves Way for Adult Christian Thinking

Students who accept others for the Christ living in them will gradually grow into mature Christians who think the thoughts of Christ and act as Christ. This growing in Christ in the adolescent will pave the way for adult Christian thinking along other social lines. To the true member of the Mystical Body there will be no problem involved in questions regarding dating, segregation, labor relations, or any other aspects of justice toward one's fellow man. This concern for social problems is the mark of the mature Christian living the Christ life in his thoughts, his ideas, and his life.

The teacher then has a tremendous role in fostering the growth of Christ in her students and the recognition of Christ by each one in one another. This can be done in various ways. It may be done by gospel discussions, by student panels on various topics, and of course by her own example.

To teachers then is the challenge: To foster growth of Christ in students that they may grow to be mature Christian men and women. It is only when they are fully aware of their responsibilities as members of this Mystical Body and only when they endeavor to live their roles as members of this Body of Christ that complete maturity will be realized.

<sup>1</sup> Sister Mildred Knoebbler, O.S.B., *Self Revelation of the Adolescent Girl*, p. 79.

<sup>2</sup> Gordon Allport, *The Individual and His Religion*, p. 93.

<sup>3</sup> A. A. Terruve, *Psychopathic Personality and Neurosis*, p. 5.

<sup>4</sup> Norman Werling, "Accept No Substitutes," *Today Magazine* Oct. 1958, p. 13.

<sup>5</sup> Fulton J. Sheen, *The Mystical Body*, p. 403. <sup>6</sup> *Ibid.*, p. 291.

### In a forthcoming Issue

Grants in Aid is the contribution of the well known Dr. Francis J. Donohue, now assistant to the academic vice president of Fordham University. Grants in aid, both from governmental and from private sources, are and will be increasingly important in the financing of Catholic education, especially at the higher levels. Catholic educators should be aware of the potential sources of grants but need to beware of restrictive conditions which could be a financial burden to a private institution, or force changes in objectives or in major policies, or even destroy the religious spirit of the school.

## The Story of the New Testament

# The Epistle to Titus

ST. PAUL WAS RELEASED from prison in Rome in 63 A.D. When he wrote the epistle to the Hebrews it seems that he was free: "Know that our brother Timothy has been set free; with whom (if he comes soon) I will see you." This epistle was probably written in 64 or perhaps the early part of 65. What were the movements of St. Paul between his release and his writing to the Hebrews? We have no evidence that is solid. He had planned to make a trip to Spain, for so he had stated in the epistle to the Romans; it is possible then that he went there during the interval mentioned above.

Let us suppose that he was back in Rome around 64 or the early part of 65, for it is generally taught by many scriptural scholars that St. Paul wrote the epistle to the Hebrews from Italy, and probably from Rome. Eleven epistles had already come from the pen of the apostle. The canon of the New Testament includes three more, the pastoral epistles, two to Timothy, and one to Titus. What information we have about St. Paul and his travels, as far as the New Testament is concerned, will have to come from these epistles. There is no other evidence that may be considered solid enough to work upon. In writing to Timothy in the first epistle, St. Paul says: "When I went to Macedonia, I asked thee to stay on at Ephesus . . ." He tells Timothy that he is writing "these things to thee hoping to come to thee shortly." To Titus he remarks, "I left thee in Crete . . ." At the end of the epistle he writes: "When I send Artemas or Tychicus to thee, make every effort to come to me at Nicopolis; for there I have decided to spend the winter."

In the second epistle to Timothy we find St. Paul a prisoner again in Rome; he speaks of his "first defense." He wants Timothy to come to him at once, "hasten to come before winter." Luke alone is with him. He wants Timothy to "bring with thee the cloak that I left at Troas with Carpus, and the books, especially the parchments." "Erastus stayed at Corinth, but Trophimus I left sick at Miletus." These are the passages from which we must try to reconstruct the movements of St. Paul after 64 A.D.

### Titus Left at Crete

St. Paul may then have left Rome during 64 or perhaps the early part of 65; he may have gone to Crete first of all, and it was there at this time that he left Titus in charge of the church. It is possible that he took a boat to Palestine, and he may have visited Jerusalem. If so Timothy would have been with him, as he had remarked in the epistle to the Hebrews. From there St. Paul travelled to Ephesus, perhaps passing through the churches that he had established on his famous missionary journeys. He left Timothy in charge of the church in Ephesus; the time would be 65. St. Paul himself went on into Macedonia, and without doubt he visited his beloved Philippians. The charge of Timothy in Ephesus was a heavy one, hence it was not long after St. Paul left him there that the apostle decided to write and to encourage his beloved son.

From Macedonia St. Paul moved on and it may have been that he reached Nicopolis before he wrote to Titus; he mentioned as we have seen that he intended to winter there, but it is hard to tell from the text where he was at the time he wrote. He probably meant the winter of 65 and 66, although some authorities would place it a year later. St. Paul was re-arrested; where, we do not know. Perhaps he was able to get back to Ephesus, as he had promised Timothy he would and shortly, so he had written. Once more he was in Rome, this time his imprisonment was harder than before. Except for Luke he was alone. So in the fall of 66 he wrote to Timothy a second time, and begged him to hurry to him. In June of 67 St. Paul was beheaded for the sake of Christ; his sufferings were over and he was now in the glory of Jesus Christ.

Between 64 and 67 Paul wrote his last epistles; they are addressed to individuals, as was Philemon. These were Timothy and Titus, both bishops, both pastors, both spiritual sons of St. Paul. Because the epistles

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were written to pastors and because their contents pertain to pastoral charges of the pastors, they have been called pastoral epistles. The pastoral concern of St. Paul is very evident; not only does he give advice to Timothy and Titus, but he also charges them to ordain and to set up pastors to take their place. The Church is to continue; St. Paul would pass on, so would Timothy and Titus, so successors must be appointed; they must be trained as were Timothy and Titus.

### Titus St. Paul's Trusted Delegate

Let us turn our attention to Titus. Titus was a Gentile, as St. Paul states in the epistle to the Galatians (2. 3). Very likely he was a native of Antioch in Syria and was converted by St. Paul; he went with St. Paul to Jerusalem around 49 or 50, when there was question of the Gentiles entering the Church. In fact it would seem that Titus was what we might call a "test case." Titus became one of St. Paul's trusted delegates; St. Paul used him on several delicate missions, especially to the Corinthians. As we have seen above, in 64 or 65 Paul left Titus in charge of the church in Crete; as he was charged to ordain men to the priesthood, he was a bishop. St. Paul wanted him to come to Nicopolis where he planned to winter, perhaps in 65 and 66. Later Titus was on a mission in Dalmatia, as Paul wrote to Timothy. Tradition says that he returned to Crete after St. Paul's martyrdom, and that he died a martyr. His feast is kept on February 6th.

The charge that St. Paul gave to his beloved disciple and son was not an easy one. But Titus was accustomed to hard missions; it would seem that he was one of those men who can be charged with organizations and institutions. Titus could be trusted to carry out a mission, no matter how difficult! It is interesting to note the difference in tone as St. Paul writes to Titus and to Timothy. He calls both of them "my beloved son," yet he is more of a father, somewhat worried, when he writes to Timothy. This may be accounted for by the difference in character between Timothy and Titus; it may be, too, that the difference is to be found in St. Paul's own feelings toward them. While he looks upon both of them as beloved sons, yet his affection went out in a more personal way, as did the affection of his Master to John.

Titus was in charge of the church in Crete, a large island in the Mediterranean Sea. At this time, 65 or 66 A.D., it belonged to the Roman empire. The first contact of the Cretans with Christianity took place on Pentecost, for in the Acts of the Apostles St. Luke mentions "Cretans" among those who were in Jerusalem and who came to hear Peter. These were Jews who were living in Crete, although it is possible that some of them were natives of the island who were proselytes to Judaism. St. Paul paused here when he was on his way to Rome as a prisoner, probably in the fall of 60. In fact, if the captain of the ship on which St. Paul

was being taken to Rome had heeded the latter's advice, the shipwreck that finally landed them on the island of Malta would not have happened (cf. Acts 27, lff.). There is nothing in the New Testament to indicate how and when the Cretans were converted to Christianity. No doubt the Cretans who were in Jerusalem on Pentecost brought news of Christianity to the island; that was the beginning and now in 65 or 66 the church needed a strong hand.

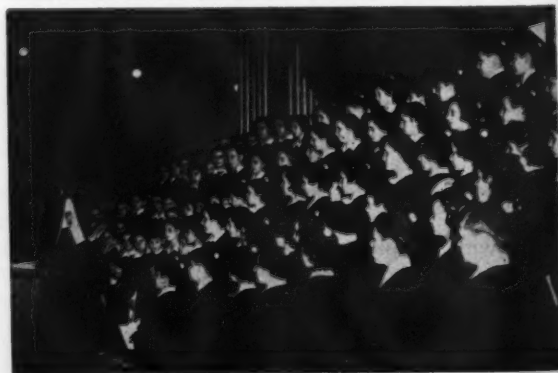
### Letter Intended for Christians on Crete

St. Paul was writing to Titus, but there is no doubt that he intended his letter to be read by the Christians in Crete. He did not spare them; no sooner had he finished his greeting than he wrote: "For this reason I left thee in Crete, that thou shouldst set right anything that is defective and shouldst appoint presbyters in every city." There were defects and there was great need of priests. As for the defects, St. Paul wastes no words in describing them: "For there are also many disobedient, vain babblers and deceivers, especially those of the circumcision. These must be rebuked, for they upset whole households, teaching things that they ought not, for the sake of base gain. One of themselves, a prophet, of their own, said: 'Cretans, always liars, evil beasts, lazy gluttons.' This statement is true." This is not a nice picture, and it does not become "nicer" as we note the indirect way whereby St. Paul indicates the various vices to be found in Crete. For when he tells Titus what to teach the Cretans, he indicates that there were Jews who were teaching "Jewish fables and the commandments of men." They were "abominable and unbelieving and worthless for any good work." There must have been some imbibing of too much wine, some "pilfering," some quarrels, some "factious" individuals.

### Vocabulary Different

As in the case of all the epistles of St. Paul, so this one is written in Greek. The vocabulary is somewhat different from that of the other epistles of the apostle; in fact there are quite a few words in this epistle as well as in the other two pastoral epistles which are not

*The choir in robes at St. Lucy's School, Newark, N. J.*





found anywhere in St. Paul's writing and some of them are not found in any of the other books of the New Testament. But St. Paul was noted for his genius in coining words to suit his purposes; it would be very surprising if a genius such as St. Paul did not progress in vocabulary and in style as he advanced in years and experience. He could adapt himself to circumstances, and these were quite different as he wrote to Titus and to Timothy. The style in Titus is not so vigorous nor so vivacious as we find in some of the other epistles of St. Paul; the situations are not at all the same. Here he was writing to a mature man, a tried delegate, a bishop; it is true that St. Paul intended his letter to be used and read by the faithful in Crete, but it was Titus who was to use it and read it, and it was to him that he was writing. St. Paul's style to Titus is calm; he writes as a man who is aging and moving slowly; there is a deep maturity in the letter. It would have been impossible for St. Paul to be in prison for so many years without those years having left their mark on him, physically, mentally, and spiritually. He knew that his missionary activities were curtailed, both because of his own age as well as because of persecutions. He must now look forward to the future, he must train men to take his place, he must appoint pastors as bishops and as priests to guide the churches he had founded as well as future churches to be founded. This is the Paul of the Church, leaving pastoral advice to pastors; it is to be expected then that his style would not be as the style of Corinthians, or Romans, or Galatians.

### Greeting More Solemn

The greeting is in the usual form: Paul's name, his title, Titus's name, and the greeting; yet it is far more solemn and lengthy than we expect. Why should he call himself a "servant of God and apostle of Jesus Christ in accordance with the faith of God's elect . . ." when he was writing to one so near and so close to him as is Titus? It is because St. Paul was visualizing Titus as the head of the church in Crete and using this letter to strengthen his position as well as his admonitions and his authority. St. Paul is the servant of God as a slave is the servant of a king. Even though he is a servant he is also an apostle, therefore he has a right to write "in accord with the faith of God's elect." What he writes is what all God's elect believe; what he writes comes from the truth of God "which is according to piety." What he writes is in accord with the hope of life everlasting, promised by God long before and now "manifested (by) his word through the preaching committed to my trust by the command of God our Savior." No greater authority was needed than this! Yes, St. Paul had a right to preach and he had a right to command. Titus was his beloved son; he shared "the common faith." "Grace and peace" are his greetings. (Read 1, 1-4)

The heaviest responsibility that Titus had in Crete was the appointment of worthy pastors. St. Paul uses

two terms: "presbyters" and "bishops." In view of the distinction that we make today between presbyters, or priests, and bishops, it is confusing for us to note that St. Paul uses these terms together and in reference to the same qualities as well as positions. "Presbyter" really means elder, but there is no doubt that in the early Church it meant what priest means today. It is a term borrowed from the Jews. "Bishop" or "episcopos" is a Greek term and it means overseer; a bishop was a priest as was the presbyter. Perhaps he was an "overseer" of the presbyters in the same sense in which a dean is an "overseer" of a number of pastors and parishes today, although it is not very evident. It was later in the history of the Church that the term "bishop" came to be applied to those who ruled a number of parishes and who had what we call episcopal powers. Titus was a bishop in this sense.

In the early Church, pastors had to be appointed from those who came into the Church as adults; there was no time to train them over a long period of time as we do in our seminaries today. Most of the worthy men to take charge of an individual "parish" or church were already established in business, married, mature. This is the reason that when St. Paul lists the qualifications for presbyters or bishops, he speaks of them as "married but once, having believing children." Married but once does not mean that it was necessary to be married; it means rather that he must be a man who has had but one wife, for in this way he shows self-control and stability. Divorce was widespread in the days of St. Paul; he did not want a divorced man in the position of a pastor. The qualities listed are those needed in those days as they are today, although some of those listed we might expect to be taken for granted. Twice St. Paul indicates that he must be "blameless," that is, a man of good character; he must be "hospitable," a very needed trait in the early Church, for the pastor had to take in travelling Christians and give them a shelter and a roof and food during their stay. He must be "just, holy, continent." He should be true to the faith and be able to "exhort in sound doctrine and to confute opponents." (Read 1, 5-9)

### Special Needs

St. Paul now indicates some of these opponents. There were some Jews in the midst of the Christians in Crete who were causing trouble; later on St. Paul was to be more specific on what they were teaching, now he indicates that "they upset whole households, teaching things that they ought not, for the sake of base gain." St. Paul quotes one of the Cretan prophets with approval with regard to the character of the Cretans. Because of this character Titus must "rebuke them sharply." He does not want them listening "to Jewish fables and the commandments of men." From this we have an idea of the nature of the teaching of those who were upsetting "whole households." They were insisting on certain Jewish practices and were bolstering them by fables of all sorts. St. Paul had not finished with them; in strong language he condemned

these "vain babblers," and paraphrases a thought of our Lord, "by their fruits you shall know them." (Read 1, 10-16)

Titus had the duty to preach "sound doctrine." Then St. Paul gives him advice on what he is to teach "elderly men," "elderly women," "younger men," "slaves." In the midst of this advice the apostle tells Titus how he is to conduct himself. In the epistles to the Colossians and Ephesians St. Paul wrote to groups such as wives, husbands, children, masters and slaves; here however he tells Titus what virtues are to be expected in the individual: elderly men are to be "reserved, honorable, prudent"; elderly women are to be "marked by holiness of behavior . . ."; they are to "train the younger women . . ."; younger men are "to be self-controlled." As for Titus, he is to show himself an example at all times. After this advice St. Paul turns to slaves and teaches them through Titus how they are to sanctify their state and their duties.

What is the reason for living in accord with the virtues St. Paul pointed out? "For the grace of God our Savior has appeared to all men." This grace is God's favor through the Incarnation, through the appearance of Jesus Christ in the world. By living in this Christian way in accord with the divine favor manifested through Jesus Christ, the Christians in Crete may look "for the blessed hope and glorious coming of our great God and Savior, Jesus Christ." No clearer declaration of the divinity of our Lord could be made. Note how St. Paul insists on virtue, as did his Master. (Read 2, 1-15)

### **How to Admonish His Subjects**

St. Paul now tells Titus how to admonish his subjects in general. First he was to teach them obedience "to princes and authorities, obeying commands." Christians are not released from civil obligations because they are Christians; rather by that very fact they are obliged to obey, for as St. Paul wrote to the Romans: "There exists no authority except from God." In speech, Christians should say nothing evil of any one, rather they should be mild and speak moderately. Not very long ago, "we (note how Paul includes himself) also were once unwise, unbelieving . . . living in malice and envy, hateful and hating one another." A tremendous change had taken place, and this change was due to God's mercy. "He saves us through the bath of regeneration and renewal by the Holy Spirit." God's mercy and grace reached the soul through baptism; this is the regeneration and renewal of which St. Paul was writing. The Holy Spirit is the one through whom this was produced, this renewal, this new man. God the Father "has abundantly poured out upon us (the Holy Spirit) through Jesus Christ our Savior." Redemption and its application to the soul through

baptism are the work of three persons of the Blessed Trinity. As a result of baptism we are now "heirs in the hope of life everlasting." For through baptism we are the children of God, and children have a right to the inheritance of their father. (Read 3, 1-7)

Once more St. Paul tells Titus that he (Paul) insists on the necessity of Christians excelling "in good works." This is what Titus must insist on in his teaching. If they are performing good works, they won't have time for "foolish controversies and genealogies and quarrels and disputes about the Law." This same warning is found in Paul's writing to Timothy, in the first epistle (1, 4). It adds to what he had said in chapter one, verse fourteen. The details of these teachings concerning the Mosaic Law are not given us by St. Paul; from other sources we know that among the Jews there were many speculations on the Law as well as on the Messiah and on the lives of those who would participate in the coming of the Messiah. Such speculations "are useless and futile." An individual who is causing dissension, "a factious man," is to be avoided after admonition. (Read 3, 8-11)

### **Personal Messages for Titus**

Personal messages are now given to Titus. He was to "make every effort" to come to Nicopolis, as soon as Artemas or Tychicus arrived. Nicopolis was an important city in Epirus; it was located on the western coast of Greece. Artemas is known only from this reference. Tychicus we have already met in the epistles to the Colossians and to the Ephesians, as well as in the Acts of the Apostles. He is also mentioned in the second epistle to Timothy. Titus was to give every assistance to Zenas and Apollos; the former is mentioned only here. Apollos is mentioned in the Acts of the Apostles and in Paul's first epistle to the Corinthians. St. Paul could not forget the necessity of good works: "Let our people also learn to excel in good works . . ." There is no better answer to criticism; at the same time good works show the interior man. "All my companions greet thee. Greet those who love us in the faith." Then the final greeting of Christian to Christian: "The grace of God be with you all. Amen." (Read 3, 12-15)

This epistle plays an important part in the liturgy of Christmas day, for two of the epistles in the three Masses of the day come from Titus. In the first Mass Titus 2, 11-15 is read; in the second Mass Titus 3, 4-7 is the epistle. The reason that shows itself at once is the opening phrase in each case: "For the grace of God our Savior has appeared to all men . . ." "But when the goodness and kindness of God our Savior appeared . . ." Yet the contents could not be more appropriate for Christmas, and that is the fundamental reason for the choice.

By SISTER MARY LEO, C.P.P.S.

# Modern Art *Do We Understand Its Language?*

TODAY WHEN ONE USES the term "art," people spontaneously arch their eyebrows. The word has many overtones. It brings up visions of vigorous new forms and striking blobs of color, the world of bafflement and controversy called Modern Art. It brings visions, too, of the serenity of the old masters and spired cathedrals, the world of restraint and order called Traditional Art. Side by side, these overtones offer a stark contrast.

Why, asks your arched eyebrows, can we not understand this modern art? Why doesn't the contemporary Rouault's "Lord" say as much to us as the traditional Angelico? Isn't all art supposed to communicate a message of truth and beauty?

The answer to your question calls for more than an emphatic yes. Art, to really deserve that name, obviously has to achieve communication with its audience. But the trouble is, that if you want art to say something to your intellect and your senses about truth and beauty, you have to learn its language.

## Art Is Product of Times

Now, basic as your vision of this type, is the understanding that art is a product of the times in which it is born. Let's take a look at the past couple of thousand years. The whole gallery of man's work, starting with the rigid formalism of the Egyptian wall paintings and leading right up to the grandeur of the Renaissance, is a step by step story of his history. But it's all said in the language of representational image form. Understandable? Of course, because man, whether he be low-brow or high-brow, can read image art.

Why then, you will readily ask, if representational art has been satisfying to man for so long, has the artist in our time felt the need to reshape the alphabet of his expression? Why has he come up with a sort of private set of ideographs, a kind of caligraphy to which the ordinary man has no key?

The master key to this problem is simply the remembrance that 20th century art is a product of a very challenging era. Just look at a list of the specialties labelled "Twentieth Century!" There are bomb-size upheavals in the social, political, physical world; there are such terrific developments in the areas of mass communication (camera, TV, motion picture) that the artist has to strike a new pitch with his form of communication, to even be heard. And in his effort to get his message across, the artist's search for self-justification has led him to dig deeper within himself, to explore endlessly the areas of the mind, emotions, the

subconscious and the infinite spirituality of man. All this is the "stuff" of his inspiration. Is it surprising that when he translates it into art media, he uses a language so violent, so breathtakingly new, that it makes you stop and think? And think again!

## Challenging to Be Authentic

Yes, we've simply got to face the fact that today's art must be challenging if it's going to be authentic. And that places all the greater responsibility on you, its audience. This is especially true in the area of religious art, where the conservative attitude is proportionately high, where there is an innate fear to accept what is new, simply on the basis that it is "different." One wonders, for example, if those who insist they "feel Catholic" only when worshiping in a Gothic, or Romanesque, or traditional style church (with its corresponding inside trimmings of statues, paintings, etc.) realize what the universality of the Church really is. Had the builders of the Middle Ages refused to launch out in the spirit of their time (as we fear using available material in a contemporary way) Europe would be spotted with Egyptian pyramids rather than medieval cathedrals. A living faith is bound to express itself in living, contemporary forms.

Rome itself took the lead in the Church's "open door policy" when Pius XII stated already in "The Instruction on Sacred Art, 1952": "It is eminently fitting that the art of our times have a free opportunity to serve the sacred edifices and rites, so that it too, may add its voice to the hymn of glory which men of high talent have sung in past centuries." In taking so positive an approach, don't think Rome indiscriminately baptized all contemporary religious art. In that same directive, Pius XII further added his disapproval of images that are an open contradiction to Christian doctrine. There is, we readily admit, a lot of modern art distorted to a degree where it becomes repulsive. It's junk! And we

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*Specimens of students' work shown at the National Art Education Convention, Miami, 1961. The exhibit, referred to in the text was entitled "Vision."*

can only say for its creators, that there's a lunatic fringe on the edge of every movement. But just as contradictory to Christian doctrine, as these distortions, are other present forms of visual heresy, sentimental statues of the Sacred Heart or saccharine-type Madonnas, multiplied ad nauseam on the basis of cheapness, emotional appeal, and dispatch.

But in order to screen out these distortions of truth and beauty that deform, one must be able to spot the good in contemporary art that transforms. If, for example, a painter like Roualt, attempts to portray what Christ is, rather than what Christ *looked like*, he has to resort to such techniques as impressionism or symbolism, to suggest other-worldliness and transfiguration. If a sculptor like Mestrovic, wants to suggest and depict *powerful love* in a crucifix, he will steer clear of physical representation that simply arrests the imagination, and leaves you there on the physical plane. He will go farther, and chisel the hidden and real meaning of redemption into his block of marble or wood by strong stylization of the figure. Or he may twist its anguished form into line movement.

And then there's the architect. If he wants "form to follow 20th century function" he'll come up with a St. John's Abbey Church in Collegeville or a Resurrection Church in St. Louis. These are more than a far cry from the imitation Gothic—they're the artistic embodiment of our materials, our technology, our economics, in the corporate worship of today. In each of these cases—the painting, the sculpture, the church—the artist has buried deep in his work of art a message of truth—an honest expression of beauty in harmony with our times. The question is: Are we willing to dig for it?

You, the reader, know the answer. You know that it

would be a rather soul-searing job to track down all the blockades that hinder an understanding and acceptance of today's art. But of these factors, the field of education can and must do something very positive. Recently the Salve Regina Conference of Catholic Art Educators has been organized for this very purpose. Its objective is to raise the standards of appreciation and achievement in art. Specifically this means the formation of teachers, so "soaked" in the right understanding of truth and beauty, that they will spontaneously lead students to know and love the good in art. It means transforming surroundings, whether it be in the school, or the home, or the church, with artifacts, vigorous and inspiring enough to lift man to God. It means making each student aware that he is an artist, not by slavish copying, but by challenging him to look with alert receptivity into the heart of things, to find their hidden meanings, and to express them in his own creative way. The fruits of such efforts will be contemporary masterpieces! This past spring, a collection of such "masterpieces" from co-operating artists, coast to coast, were displayed at the first National Catholic Exhibit held in connection with the NAEA convention at Miami Beach. The exhibit was received with such great enthusiasm, both locally and nationally, that plans have been made for a future showing of Catholic student work each year at the annual NAEA convention. The exhibit is called "Vision."

This title is pregnant with meaning, not only in reference to this exhibit, but for all involved in the challenging task of art communication. To launch out on a vigorous art program, when secularistic values tend to squelch everything aesthetic takes vision. To create with true freedom of spirit, when the world is a slave to conformity, takes vision plus integrity. And to continue searching for the deep inner message of good art today takes vision, plus integrity plus courage. You asked at the beginning if all art isn't supposed to communicate truth and beauty. Definitely yes. But that act of communication takes two people: the artist and you!

*More specimens of secondary students' art work exhibited at the National Art Education Convention.*



# Handwriting

"Gus, LOOK HOW NICELY Emmet wrote his homework," I said in a deprecating tone of voice while gathering and viewing assignments one morning. Before I could get in another word of disapproval, Gus had a ready answer with which to vindicate his unsightly writing.

"Yes, Sister, but that guy ain't cross-eyed like me," was the triumphant excuse which Gus gave while looking at me mournfully through his big shell-rimmed glasses. What could I say after that?

Yes, Gus, you are excused to a certain degree for your unsightly writing, but shall we excuse the thousands of other boys and girls who have no visual handicaps and yet whose writing, we are told by their employers and various officers in the armed forces, is illegible? The commanding officer of the Army training program at Fort Knox, Kentucky, Major General Paul A. Disney, complained recently that he has had to set up "transitional training units" to coach substandard recruits in the three R's before they can begin basic training. "These high-school graduates," he declared, "can't spell, their English composition is bad, and their handwriting is in the form of hieroglyphics. Schools are teaching a lot of fancy things and not enough of the three R's."<sup>1</sup>

## One Facet of Communication

Obviously in any philosophy of education the first question concerns its aim, and then the content, and then the methods needed to attain this end. Education serves the needs of man. Communication is a fundamental need of man and handwriting is one of the facets of this important phase of embodying an abstraction, of making thought tangible.

As civilization spread, men realized that spoken language had its limitations; there was need for a method of recording happenings. Although scientists are not sure exactly when and how writing started—many trace its origin to the caveman—yet the phonetic alphabet, derived from the hieratic symbols of the Egyptians, is the parent of almost all the principal graphic systems of the world. Presently our job as parents or teachers is to encourage and teach this generation to interpret and use this legacy.

But are teachers and parents attaching enough value to the teaching and learning of handwriting? Regrettably the conventional estimate of neat handwriting decreased noticeably and simultaneously with the rise of the teachings of progressive education. Now, to the

chagrin of educators, complaints are hurled against them by society.

## Not Learned Incidentally

Handwriting is a skill which is not learned incidentally; it is a subject which needs daily teaching and practice. Every girl and boy deserves the privilege of having special training in writing; consequently, handwriting needs a secure place in every grade in the elementary school where full time and provision should be made for its development. Teachers should begin in the primary grades to win pupils to an esteem for a letter or an assignment which is pleasing to the eye because of its good formation or its beautiful total appearance. In addition, legible writing will need the prodding attention of teachers in high school and college. As a matter of fact, every teacher should be a teacher of penmanship and every parent an appraiser of good writing habits.

There are a number of excellent step-by-step methods of writing available which provide well-organized and invigorating practice and drill for boys and girls. Carried out faithfully, these methodical lesson plans will equip children with the basic knowledge and skill needed for any writing activity throughout their lives.

Because teaching which has no goal is wasteful, a good teacher always keeps the objectives of writing before her pupils. A solid motivation to present to children is to call their attention to the serviceability of writing—asking them to note how much use Mother and Dad and Big Brother make of writing and how one can hardly get along without it. Children observe the evaluation which we adults place on things and so they take an impetus from us. We know the value and advantage of good handwriting and our appreciation should overflow through the channels of child motivation, encouraging boys and girls to acquire fluent, accurate, legible, and yes, even if it is a sin against the

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<sup>1</sup> Quoted in "What Has Happened to Our Schools?" *The Sign* May, 1957, p. 32.

modern philosophy of writing, beautiful writing. But by *beautiful* here we do not mean, heaven forbid, that ornamental writing which results in curlicues, flourishes, tails, and decorative capital letters made with painstaking care and resulting only in artificiality. We mean rather a script that is facile, readable, neat, and presentable.

### Form of Creative Expression

Handwriting is a form of creative expression which isn't too hard and is worth the effort of trying. Lewis Mumford, essayist, sums up his ideas about writing this way: "Handwriting is an art, like gardening, open to any amateur, for the delight he gets from it himself and the further pleasure he gives to others."<sup>2</sup>

There are degrees of perfection and artistry in all fields of endeavor. For example, most people are able to draw, to write, to speak, but what a difference in degree of proficiency in these mediums of communication! Even some modern educators have the fallacious outlook, an outlook which leads to mediocrity, that penmanship is merely a tool and is not measurable in quality. Consequently, they look askance at teachers who aim at making handwriting not just any kind of a tool but rather a good tool, an artistic tool, an individualistic tool, a tool which the user is not ashamed to show, a usable tool which he carries with him all his days. People remember with gratitude and joy those teachers who insisted on helping them fashion this valuable means of manifesting thought with accuracy and care.

### Four Letters Cause Illegibility

Acting on the premise that we are never too old to learn, even now, as adults, when the self-improvement bug bites you, take a critical look at your own handwriting—take a look at something you wrote recently, maybe a letter. Do you think that the reader could read it straight through without pausing to figure out certain passages in it? Most poor writing is seventy-five per cent carelessness and twenty-five per cent lack of study. A little care and study could remedy the trouble. How simple the problem is can be easily demonstrated. According to an impressively intensive study by Dr. T. Erners Newland, of the University of Illinois, of almost a million and a half letters written by adults and children, nearly fifty per cent of adult illegibility is caused by four letters: *a*, *e*, *r*, and *t*.<sup>3</sup>

Be more writing conscious. Diagnose your weaknesses and supply a remedy by recalling your grade school days and your writing book and the teacher whom you remember best, and what she taught you about writing—certain letters are low letter, half the size of tall letters: *a*, *c*, *e*, *i*, *m*, *n*, *o*, *r*, *s*, *u*, *v*, *w*, *x*; certain letters are twice the size of small letters: *b*, *f*, *h*, *k*, *l*; certain letters are extended: *d*, *p*, *t*; certain letters have inverted loops: *f*, *g*, *j*, *p*, *q*, *y*, *z*; all capital letters are the same size. Other items to recall about good

writing include: all letters are written with the same degree of slant, usually a trifle to the right; each letter within the word is distinctly readable because the joining strokes separate the letters about the width of a letter; a space the width of a letter is left between words; never allow letters at the end of a word to dangle downward and to extend more than half the line upward. Close *a* and *o* at the top; don't be too careless to dot an *i* and cross a *t*. Remember, too, that rhythmic movement in writing promotes speed and grace.

### Sends More Warmth and Feeling

It is interesting to note that many people, although having a typewriter at hand, prefer at times to communicate with their friends through handwriting, perhaps because they wish to send a little more of themselves or perhaps they feel the urge to write with a pen. Receiving a handwritten letter from a friend sometimes means more than the typed word; a person sends with a handwritten letter more of the warmth and feeling he has for his friend. In addition, a person enjoys writing a letter by hand, especially when his penmanship is presentable. Letters, in turn, which are neatly written are a pleasure to receive.

Many people see in handwriting a portrait of the personality and character of the writer. Although handwriting is an overt, muscular action, it is actually the brain that moves the pen; nervous and muscular action have their initiation and continuation in the brain. And this is the reason why handwriting is so personal and revelatory of you, your personality, and even of your health. Since writing is such a tell-tale, it is worthy of your considerations to cultivate a neat and legible handwriting.

These facts do not mean that we should teach writing in schools as a means of showing character traits or personality. These factors are only off-shoots of the main and root reason for the teaching of good handwriting, that main purpose is producing a habit in children which will result in an effective lifetime means for the expression of thought.

### When Enthusiasm Is Aroused

Perhaps at no time in the history of education has more emphasis been focused on the child than at present. This is good because the child can learn more effectively when not only his interest and enthusiasm is aroused, but when he also sees the interest of his parents and teachers in his progress. It is the job of the home and the school to take up the challenge of contributing to the intellectual growth of the child by stimulating enthusiasm for the cultivation of handwriting, by impressing children with the importance of writing, but maintaining that interest by frequent appraisals of children's writing. Thus with more attention to handwriting, better writers will naturally emerge.

(Continued on page 210)



# Teacher to Teacher

## ...in Brief

### THE NON-CATHOLIC IN OUR MIDST

By Sister M. Rose Patricia, O.P.

IN ALMOST ALL human relations points of common interest, unity in outlook, and similarity of circumstances tend to promote thoughtful and understanding friendship. Observing children at recess on the first day of school, one might see a little girl run up to another and say "Your dress is the same as mine." In a few seconds they are talking and playing together. The dress was the common element that started their friendship.

#### Approach to Non-Catholics

There is seldom a large class without children of a non-Catholic father or mother. These non-Catholics, in many instances, have never spoken to a priest or a Sister and, having put the child in our school, are almost afraid of what the reaction will be. Much depends on what the child relates at home. It might be like this: "We learned about God today. He made us and He loves us." After supper the child might take the towel and say, "I'll dry the dishes. Sister said we should do nice things and not wait to be asked." These little things show parents the interest taken in the children.

Open school day comes around when parents are invited to visit the school and consult the teacher about the progress the children are making. If both parents come, as is most desirable, the Catholic might make the introduction by saying, "My husband is not a Catholic," or "My wife is not a Catholic." The

cheerful answer: "I'm glad you came," puts the non-Catholic at ease. Right then talk about the child's work, being careful to praise everything that can be praised, and thank both parents for their interest. If the non-Catholic does not come, simply say, "Perhaps later on, at some convenient time, I'll be able to see your husband," or "your wife." "Working with both parents will be a greater help to me." They might then mention that the other party, being a Protestant, would not understand what we expect. Then is the time to say that we made a study of the Protestant viewpoint so that we would know better how to help the children who come from such families. This is what breaks down all barriers and establishes the friendly cooperation which, when God wills to give the light of faith, leads to the Catholic Church.

#### Points to Remember

During the Reformation and for many years after it was necessary to lay stress on the truths denied by Protestants regarding the Mass, Confession, the Blessed Virgin, Indulgences, and submission to the Pope. Now, it is much more necessary to stress the fragments of Catholicism preserved by Protestants. As Pope Pius XI said, these "fragments of a gold-bearing rock also contain the pure ore." Let us see what these are and notice the Sacrament of Baptism, first of all. If an infant is in danger of death and a Protestant nurse baptizes it, the Baptism is valid because the Catholic formula was used. Even if the child lives no Catholic priest will baptize it over.

Then the belief in Christ and the idea of prayer or worship of God, which the Protestants have, goes back to Catholic doctrine no matter how distorted it may be. Protestants also have great respect for the Bible

Sister M. Rose Patricia teaches intermediate grades at Our Lady of Lourdes School, Malverne, N. Y. She likes to teach children to dramatize stories and to express their ideas in art.

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## Teacher to Teacher—In Brief

(Continued from preceding page)

although they approach it in a different way. This respect is Catholic in origin and goes back to Apostolic times when Christians listened to the Word of God as told by eye witnesses and paid eager attention to the Epistles read to them. These were letters from the Apostle who had converted them and left for a distant mission. He would write back to keep them in unity and

strengthen their faith in different points of doctrine.

### God's Permissive Will

Nothing happens without God willing it. Free will is a power of the soul given by God to bring His creatures closer to Himself. Man has the power to make his will one with the will of God by living united with God in love. A person conformed in this way sees God's will in all the events of life. God permits evil in the world in order to

draw good from it. During the Easter Vigil in the *Exsultet* when the praise of the risen Christ is sung, the fall of man is referred to as a "necessary sin" and a "happy fault" because it caused God to show His great love for man. This love manifested on Good Friday has lifted the minds and hearts of mankind to the heights of supernatural charity.

Adam rebelled against God and cut off the human race from the sanctifying friendship of its Creator. It took the tremendous act of love, known as the Redemption, to reinstate man by giving him back what he had lost.

Martin Luther rebelled against the Catholic Church and rent the Mystical Body of Christ. This tested the loyalty of Catholics to the Apostolic Church. It gave them a chance to suffer and lay down their lives as an act of supernatural love for Christ. It was the love of God for man, manifested by Christ, that lifted fallen man and established on earth the Mystical Body of Christ. So now it will be only the supernatural love of the Mystical Body of Christ for God that will bind up the rent that prevails in the Church. Then will the Church triumphant be able to call this rent also a "necessary sin" or "a happy fault" that brought forth such love from the hearts of men.

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## CAN WE EFFECTIVELY MEET INDIVIDUAL NEEDS?

By Sister M. Carla, O.S.F.

"... NOBODY CAN JUDGE a school's performance without analyzing how well it serves the specific needs of its students."<sup>1</sup>

According to James Bryant Conant, former president of Harvard University and volunteer "Inspec-

Sister M. Carla celebrates her silver jubilee as a Franciscan, this coming year. She teaches Latin and English at Notre Dame High School, Portsmouth, Ohio. Sister taught elementary and junior high school classes in Minnesota and Ohio. She has also taught Latin at summer sessions at the College of Saint Teresa, Winona, Minn., where she also taught English to foreign-speaking. She is a graduate of the College of St. Teresa, and pursued graduate studies in education and Latin at St. Mary's College, Winona, and Ohio University, Athens, Ohio.

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tor General<sup>2</sup> of modern American education, the ideal school should give every student as good an education as he might get in a school designed just for him. In the Rockefeller Report on *Excellence in Education*<sup>3</sup> this same theory is promulgated.

The tenets of good guidance would require this too, in order to help each individual to live more happily, more successfully, more completely. But how can it be done in a school of fewer than three hundred students? The budget does not provide for a large enough faculty to permit homogeneous grouping for a schedule that gives the students the courses they want.

To Conant, schools with fewer than 100 graduates are taboo. But to be realistic, we must meet the situation as it is and strive to make up for the deficiency we meet in the small school by the initiative and personal enthusiasm of each individual teacher on the staff.

To Conant, too, "guidance is the keystone of the arch of education."<sup>1</sup> Guidance is perhaps the basis for the solution of the problem of giving individualized education. Through testing the guidance counselor learns the aptitudes, interests, and needs of the students.

#### Experiment in English IV

As a specific example of how this can be effected, the writer here presents a description of an experiment in English IV, and the rewarding results for the students as well as for the teacher. The class includes forty-two seniors. The students are divided into two uneven sections, determined by their electives; the sections are heterogeneous in ability.

At the beginning of the term the teacher gave a diagnostic test in grammar and divided the class into three sections. The students whose grades were below 75% were put into group x; those whose grades were between 75% and 89%, group y; and those having 90% to 100%, group z.

Long range assignments covering the first six weeks period were geared to the needs of the three groups. Enrichment assignments given to the top sector were aimed at broadening their literary background, and giving the greater per-

centage of their time to advanced reading and theme writing (recommended by Conant, also). Special help was given to the x group and minimum criteria were set up for them to meet.

#### Test Ends Period

The six-weeks test at the end of the period was also divided into three sections, and geared to the

criteria set for each group. Those in groups x and y could raise their grades by doing their own sections well and by answering questions from the superior-group parts of the test for extra credit.

The last question on the test all were required to answer. This consisted of an evaluation of the English class during the six weeks period. The question contained five

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## Teacher to Teacher—In Brief

(Continued from preceding page)

parts: (a) What did you like best about English IV this period? (b) What did you dislike? (c) What would you have preferred? (d) What did you find of most value to you personally? (e) What would you suggest?

### All Valued Extra Help

Students are frank. They have good ideas and express them. To a

man, the students of all three groups in both sections stated that they valued the extra help given in making up grammar missed throughout the previous eleven years. The y group liked the idea of going ahead and not being held back by those who were deficient, or slow in grasping the basic tools. Group z relished the freedom from having to "rehash" the grammar studied during the past eleven years.

Grouping for the second six

weeks was based on the results of the test again. At the end of the second six weeks, the same kind of test and evaluation were administered. While 96% of the class said this time that the part of English IV they liked best during the second term was *Macbeth*, again all three groups voiced their high evaluation on grouping in helping them to master weaknesses in grammar. The highest third voiced their appreciation of the added help given in creative writing and broader reading.

### X Group Moved Up

At the end of the second six weeks, the x group was eliminated from the second period section entirely, since none had grades of 75% or less. In the seventh period group, the larger section of the class, the x group and the z group now have seven each and the y group have nine.

The feeling of success which this grouping has engendered in the students of all three groups promises to make much lighter and more effective the extensive task of the English teacher. This same type of grouping, however, would not be done in a Latin class, nor in any field where the students are all of the upper quartile of their grade. Its effectiveness could be shown though, in any of the required courses, in varying degrees and in varying ways.

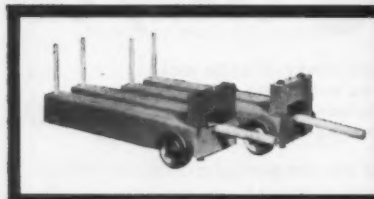
Supplemented by testing, and by good counseling, this grouping according to abilities should help the school to serve better the "specific needs of its students."

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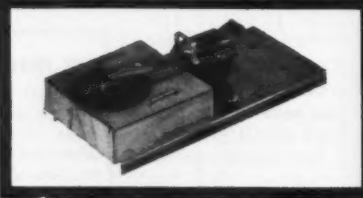
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<sup>1</sup> "Education for All the Children of All the People." *Time* (September 14, '59), condensed in *Readers Digest*, 38: 33-37.

<sup>2</sup> Kozal, L. J., and Woods, B. G., "What Are Ways of Grouping for Effective Instruction?" *Bulletin of the National Association of Secondary School Principals*, 42: 16-19, April 1958.

<sup>3</sup> Rockefeller Brothers Fund, Inc. *The Pursuit of Excellence: Education and the Future of America*. Panel Report V of the *Special Studies Project*. Garden City, New York: Doubleday and Company, 1958.

Sister Mary Peter has been teaching English and social studies at St. Michael High School, Saint Michael, Minnesota. Sister was graduated with A.B. from the College of St. Catherine, St. Paul, Minn., and studied for her M.A. at the University of Notre Dame, Indiana.

## NOT BY BREAD ALONE A Slice of Life at the Faculty Meeting

By Sister Mary Peter, S.S.N.D., M.A.

"ANY OTHER BUSINESS?" the principal said, more in conclusion than in question. The meeting had been too long as usual, and the faculty was restless. There was a stir as a youthful man stood up. Pens and pencils protruded from his breast pocket and scattered papers lay before him.

"Our history committee has a plan that it would like to submit to the English teachers," he began hesitantly.

The principal adjusted his glasses: "Well . . ." which in administrative parlance means "continue."

"You see"—the young man moistened his lips nervously—"we thought that correlated with United States History, the American literature class could be doing parallel readings and if one of the English teachers would . . ."

### But, The Syllabus

"The syllabus hardly provides for such change," the principal injected.

Young History warmed to his theme. "What we think is, literature being a mirror of its age, it would be a meaningful experiment."

Herr Principal zipped his portfolio and leaned heavily upon it. "Speaking of experiment," he spoke slowly, pulling at his black mustache, pondering his message; "our experiment with parallel lunch lines in the cafeteria is disappointing." He arched his thick brows, contemplating the spirits of war and peace.

The freshman English teacher had been sitting quietly. Now, with the dignity of Antigone, she arose to inquire since the lunch lines had been mentioned, whether the faculty in general was aware that the west corner of the lunch room belonged to the students in *her* homeroom. Herr Principal, his mouth half-open, resumed his seat in the impact of this dark revelation. Young History, seizing the moment of silence, continued eagerly, "Just what we thought!

Since a good school is always in experiment, this English-history study would interest not only the faculty but the students as well."

The principal, drawing a finger through bushy hair, commanded himself sufficiently to try to recover the floor. But Antigone recalled another point of unfinished business.

"You know, of course," she said, "that the boy who threw the pieces of cheese across the dining room was apprehended." She smiled

triumphantly and sat down. Herr Principal cleared his throat and again opened his mouth, but Young History was already speaking.

"For example"—he was evidently well-briefed on the plan—"Revolutionary history is very closely related to the unit on journals, diaries, and records of early American literature."

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Herr Principal, his mustache aquiver, stretched to full stature

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## Teacher to Teacher—In Brief

(Continued from preceding page)

and plunged in. "Indeed, sir, you bring to mind the weighty matter of records." He studied his fingernails in evident reluctance to submit a delicate point. Then, clearing his throat with dignity, he began, "Some classes have not kept accurate absentee and tardy records. As recently as last week, I discovered three discrepancies." The faculty looked at one another and then at the ceiling and then back at Herr Principal who eyed with satisfaction what he understood to be their consternation and shame!

He continued fire, "And the scant monetary returns from the Community Chest Drive, Red Cross offerings, Easter Seal sales, spring concert tickets, yearbook subscriptions, and athletic season passes are all indicative of a student apathy which makes me wonder whether youth is really worthy of education."

### Tries for Final Point

He slowly and with pitiable sad-

ness removed his glasses and started to clean them. Young History seized the pause and shot home his final point: "So if any English teacher would care to join in setting up a course of study, I would gladly welcome an offer." He glanced expectantly at the faculty seated around the library tables. Coach I stretched his long legs, put his hands into his pockets and gazed disinterestedly out of the window. Coach II, bullet-headed and tweedy, stood up and grinned.

"As you all know"—he examined his nails and then quickly put his hand in his pocket—"we coaches teach the classes in American lit. Al knows..." He looked at Young History, who put one arm on the back of the chair beside him and withdrew it quickly, anticipating the coming offer. Coach II eyed Coaches I, III, and IV who were now alerted to the message forthcoming from their confrere.

"Al knows," said Bullet-head, a little diffident now, under the scrutiny of his fellow athletic directors. "I personally want to help

all I can and after football and hockey seasons are in the morgue, I'll be glad to talk to you, Al, about this plan of yours." The company of coaches settled back with almost visible relief.

Herr Principal, a little impatient, arose again. The faculty stirred in preparation for the over-due adjournment. Antigone snapped her purse and eyed the door.

Young History, refusing to concede defeat, brought the dignity of Demosthenes and Washington combined, to call above the shuffle of feet and the scraping of chairs. "If anyone decides later to join us, please..."

His voice was lost in the maze of retreating soldiers rushing to the pass at Thermopylae. Herr Principal's voice boomed, "And watch those lunch lines, please..."

Sister Maria starts her year as principal of St. Cecilia High, Hastings, Nebraska. She was an elementary school teacher for eight years in Nebraska, six years elementary principal at Louisville, Ky., and five years teaching at Central Catholic High, Grand Island, Nebraska. Sister graduated from Siena College, Memphis, Tenn., and received her masters degree from The Creighton University, with education as her major.

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## One of My Favorite Things TEACHING POETRY

By Sister Maria, O.P., M.A.

AS I LISTEN to Mary Martin impersonating Maria Trappe of the famous Trappe Family Singers in *The Sound of Music* (on record, of course) and singing "My Favorite Things," one of my favorite things comes to mind.

It is teaching poetry—especially to unwilling senior boys. I admit the griping brigade of "What's the use of it?" "That's silly girls' stuff!" "Who ever talks like that?" "It doesn't make sense!" "Why can't they say plainly what they mean?" "I don't get it!" etc., etc., can be overwhelming and exasperating at times, but never discouraging.

Most teachers realize that some of the complaints are so much popular jargon, "following the fellas" type, but we must also admit that some of these floundering youth are sincere and have come to the point that may be terminal in formal education for the majority without developing one iota of appreciation or taste for good poetry. In fact, in their own language they "can't stand it!"

### What Poetry Does for the Individual

What is the function of poetry? What does it do for the individual? Let us quote a few of the experts.

Poetry is itself a thing of God. He made His prophets poets; and the more we feel of poeise do we become like God in love and power.—Gamaliel Bailey

Poetry is the record of the best and happiest moments of the happiest and best minds.—Percy B. Shelley

Poetry is something to make us wiser and better by continually revealing beauty and truth which God has set in all men's souls.—James R. Lowell

Poetry reveals to us the loveliness of nature, brings back the freshness of youthful feeling, revives the relish of simple pleasures, keeps unquenched the enthusiasm which warmed the springtime of our being, refines youthful love, strengthens our interest in human nature, by vivid delineations of its tenderest feelings and through the brightness of its prophetic visions helps faith to

lay hold on the future life.—

William E. Channing

Poetry is a method of relieving the over-burdened mind.—John Henry Newman

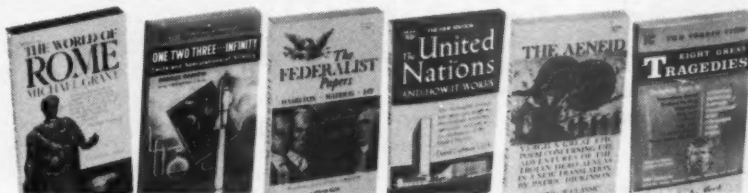
The poet always treats spiritual realities as the concrete and very credible things they truly are.—Coventry Patmore

Knowing all these things, are we their English teachers going to let them leave our classes without a vision of life, an awareness of creation, and a firmer grasp on reality

that we are convinced poetry is able to give them?

### Don't Believe They Are Allergic

Don't believe them when they say they are allergic to it. Accept it as a glorious challenge! It is not easy to capture the attention of that big farm lad eyeing the melting snow and dreaming about spring planting; or that hot-rod enthusiast planning his latest creation; or the athlete gauging all things by high-score man, or his powerful serve,



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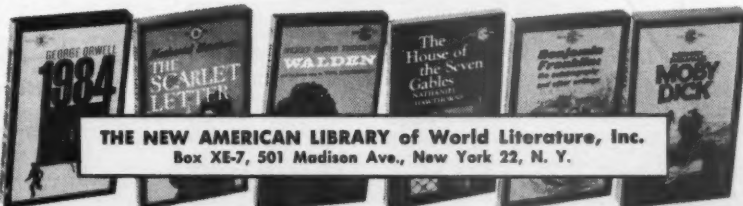
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## Teacher to Teacher—In Brief

(Continued from preceding page)

or his last birdie, or his last spare. But remember, as long as they can dream and wonder, they are susceptible to poetry.

These are very impressionable young minds that we are privileged to influence toward the good, the true, and the beautiful in life. Most of them are gifted with a surprising capacity of sensitivity for the finer things in life, for great ideas, for heroic deeds, for keen human interest in personalities. Therefore, it seems to me we must make valiant attempts (violent, if necessary) to reach them and let them taste of the unfathomable riches of the world's great poetry, which has been such an inspiration to us personally.

### Start with Gunga Din

I always like to attack such a belligerent group with something I know they will take to; so we try Kipling's *Gunga Din*. I preface the first reading with the remark, "I am afraid this poem might prove a little indelicate and repulsive to

the young ladies in class, but I feel sure that the boys can handle it." This immediately inflates the male ego and shocks them into a "mild" interest and curiosity. (Naturally, it has an even stronger effect upon the attention of the girls.) Then mustering up my best cockney dialect, I make the story speak for itself. It is usually a big success. The boys are really fascinated by it and are stimulated to read further works of Kipling, especially his prose.

Once you have lured them into a listening position, which feat is comparable to a major military maneuver at times, you can pour out more and more favorites. And some of these will surely be by Shakespeare.

Shakespeare, for the most part, nauseates or scares or bores them. They say they endured *The Merchant of Venice* and *Julius Caesar* because they were exposed to them. They do not look forward to *Macbeth* at all. They have no idea what a delightful treat is in store for them. With good prevision and rich background study, hearing it on record and acting it out, it becomes

a tremendous experience in their young lives. It matures their thinking; it opens up avenues of self-knowledge; it enables them to evaluate character; it leaves a stinging impression of "vaulting ambition" never to be erased.

Another favorite of mine is Browning's *The Last Duchess*. Its inexhaustible possibilities for character study, its conversational tone, and its suggestive power in its subtle intimations, are rich and rewarding in probing human motives.

### Devotee of Memorizing School

Old-fashioned as it may seem, I am an ardent devotee of the memorizing school. I think only by memorizing the famous lines of the masters do the students understand and appreciate their true worth. Just a couple of lines from this poem or a significant verse from that one will not burden them too heavily. I must confess they fuss and fume vehemently over the memory assignments, but they memorize easily and later delight in the prestige acquired by quoting the greats, exploding with profound

(Continued on page 213)

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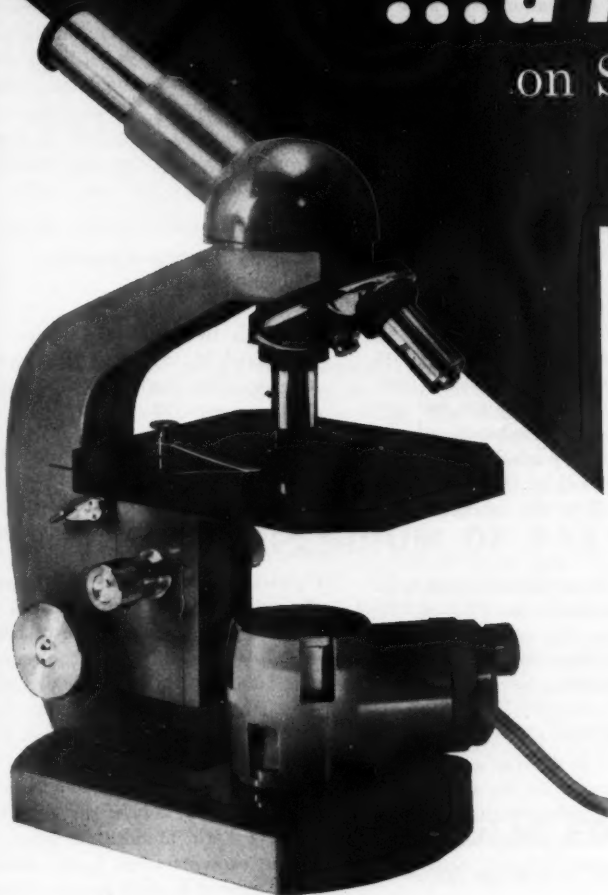
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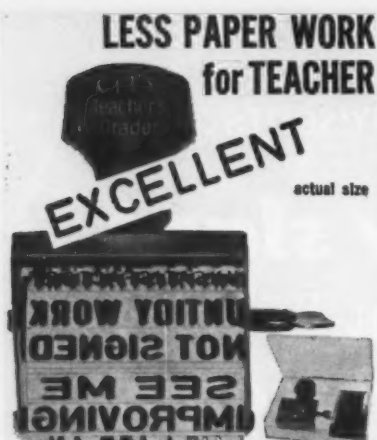
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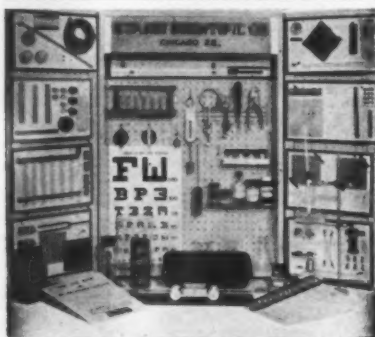


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# Book Reviews

**Principles of Education.** By Pierre H. Conway, O.P., Ph.D. (Washington: The Thomist Press, 1960; pages 204; price \$5).

An author who chooses the philosophy of education as the subject of his book has indeed taken on a monumental task. Just as philosophy in general seeks the answers to all the questions of life so in the particular field of education the philosopher provides the answers for the aims and purposes of school incumbent upon which are the methods and curricula of learning.

In his second contribution to Thomistic thought Father Conway has provided the student of educational philosophy with a very scholarly text. The book is addressed to the students of today who will be the teachers of tomorrow.

Divided into two main divisions, the first part deals with Christian education in relation to the Church, the family, and the state as outlined in the encyclical of Pope Pius XI on the Christian Education of Youth. Since the school is a social function there is a discussion of civil science in relation to the sciences in general and to education in particular. In the second part of the book the author studies the principles of education under their aspects of causes—formal, material, final, and efficient.

If the worth of the book were measured by its literary style it would leave very little to recommend it. It is basically a scholarly work containing many footnotes and references which do have their own unique value. For the student the exercises and annotated bibliography will prove to be of great help in pursuing this most important subject.

However, for all its merits, there is one point which must be brought out since it weighs so heavily in this matter of philosophy of education. In his discussion of the teacher as the efficient cause of learning, the author fails to make a very important distinction in the matter discussed. The naked statement: "The efficient cause of education is the teacher," is very ambiguous and does not tell the whole story. The

fact that the pupil is the *instrumental* cause while the teacher is the *principal* efficient cause is not made clear. Because this is a textbook for students in the philosophy of education this point cannot go unmarked. It should receive more than the mere status of an implication.

REV. ANTHONY D. GULLEY, M.S.inEd.  
Catholic University of America  
Washington, D.C.

**Latin: An Introductory Course.** By Frederick M. Wheelock (Barnes and Noble, 1956, 1960, Second Edition; pages xxxiii, 377).

*Latin: An Introductory Course* is just what its author claimed it to be, a beginner's book in Latin which is mature, humanistic, challenging, and instructive. It fills a real need for the ever-increasing number of students who enter college without Latin, although it makes no pretense of being an adequate substitute for the regular four-year course in high-school Latin.

The author does not teach the fundamentals of Latin in a vacuum. The student is introduced immediately to the position of the Latin language in linguistic history. A brief survey of the history of Latin literature is given so that the excerpts from Latin classics may be placed in their proper period, and so that the student may get some idea of the unbroken sweep of Latin prose and poetry from the third century before Christ down to the present time.

The origin of the Roman alphabet upon which our own is based and the rules of pronunciation are briefly stated. The use of the Latin words *hūius*, *cūius*, and *hui* as illustrations of the diphthong *ui* are a bit disconcerting, as they are not ordinarily given as such.

The explanations of grammar and syntax are concise and clear. The paradigms are well staggered throughout the book so that they may serve as a well-organized summary of the forms and the functions to be learned. There is an unusual number of examples of each point of syntax which may be

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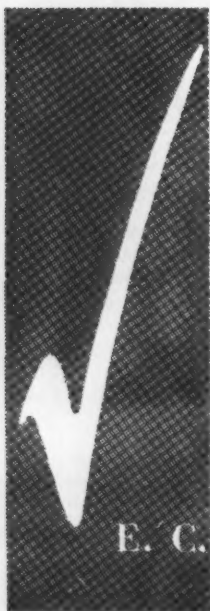
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used as practice patterns for necessary repetition. Grammatical terms are not taken for granted but are briefly explained as they occur, thus affording a review of English grammar. In this and in other matters the author proceeds from the known to the unknown which is excellent pedagogy even for mature students.

The division of the lesson vocabulary into basic and recognition is a happy arrangement. At first the student may not be able to use the words in the recognition vocabulary for translating English into Latin. But the sections on etymology are good, the comprehensive etymological aids in the Appendix excellent. Once the student has grasped the principles of etymology and derivation he should have no difficulty with those words whose form and meaning are closely related to the originals.

Perhaps one of the best features of the book is the reduction of the amount of "made" Latin to a minimum and the use in the *Locci Antiqui* of sentences and paragraphs from the ancients themselves, thus providing a good cross section of vocabulary, syntax, and ideas as found in a broad field of Latin literature. Fortunately these prepare better for later reading in the classics than do the military terms and tactics which are so frequently the only fare served up in the elementary Latin textbooks to the bored high-school student.

In the second edition of this book, 1960, the author has enriched the original text by adding eighty-eight pages of excerpts from Latin authors who lived during the Golden and Silver Ages of Latin literature. These are rather heavily annotated, more than seems necessary for mature students. Students of ordinary ability would definitely need the help of well-trained Latin teachers in order to reap benefit from some of the more difficult passages. However, this text undoubtedly meets the needs of college students who will be able to take only one year of Latin as well as those who wish to lay an adequate foundation for further study of the language or its literature.

SISTER THERESE, S.N.D.  
Notre Dame Convent, 5103 Park Avenue,  
Bridgeport 4, Connecticut

**An Evil Tree: The Story of Communism.** By Agnes Murphy, Ph.D.  
(Bruce Publishing Company, 1961; pages 116; price paperbound \$1.25).



One American vice president is best remembered for this statement: "What this country needs is a good 5¢ cigar." What the educational world has needed for the past 20 years has been a good high school text on Communism. *An Evil Tree: the Story of Communism* by Mother Agnes Murphy, Ph.D., professor of history and philosophy at the University of San Diego, College for Women, is a significant attempt to fill this need. It is a text that may appropriately be used for a special course on communism, or in classes in religion, philosophy, history or American problems.

Parables and analogies, since the days of Christ, have been time-tested teaching techniques. The title of this book comes from the parable of our Lord that we can recognize the goodness or badness of a tree by means of the fruit it bears. As the fruits of communism are slavery, immorality, and persecution of all religion, communism itself is an evil tree. In analyzing the theory, history, personalities and tactics of communism, Mother Murphy has used many other analogies which are meaningful in terms of the experience of high school students.

The author recognizes the way high school students reach immediately for the root of a problem, and so devotes the first section of the book to the four roots of the evil tree of communism: atheism, dialectical materialism, naturalism and the class struggle. The communists want us to believe that their system is the same system of communal ownership practiced by the early Christians and religious orders. This book shows that communism is based on militant atheism and is opposed to all Christian principles.

In developing the simile of the evil tree, Mother Murphy likens Marx, Engels, Lenin and Stalin to the gardeners of the tree. Her pages on Marx are particularly useful in that she describes how communism was born, not out of love of the poor as the communists and fellow travelers would have us believe, but out of hatred and intellectual pride which repudiated God and scorned humanity. The author accurately summed up the motives of Marx and his followers: "He was interested in the poor, not as human beings, but as instruments to carry out his revolutionary schemes."

Mother Murphy has done a fine job of alerting our students (and, incidentally, their parents) to the variety

of traps the communists have laid for our youth, including language, slogans, the slanting of textbooks, and the weakening of morality. Among the catchphrases used by the Communists to clothe their fronts with respectability and deceive our students are "democracy," "peace," "civil liberties," "disarmament," and "one world."

*An Evil Tree* also brings out that the economic fallacies of communism are exceeded only by communist conflicts with Christian doctrine. The author reminds her students of the necessity

of patriotism and private property, and of the abundance of good things that capitalism has brought to all people in America. She might have developed these points further by showing that the communists economic program is based on a violation of the Tenth Commandment, and that the communist hypothesis of the perfectibility of human nature contradicts both common sense and our doctrine of original sin.

A minor defect of the book is its failure to emphasize that communism



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is principally a conspiracy, and that, like an iceberg, eight-ninths of it is under the surface. A section on the communist espionage apparatus would not only bring vividly home to our youth the fact that we are engaged in total war with a criminal underground conspiracy—and not merely an intellectual debate over economics with a minor political party. This omission in the text is somewhat remedied by the remarkable bibliography, one of the best features of *An Evil Tree*. If our teachers and students would read a substantial number of the books listed by Mother Murphy, we would take a long step toward penetrating "the conspiracy of silence on the part of a large section of the non-Catholic press," which Pope Pius XI named as one of the three major causes of the spread of Communism.

MRS. PHYLLIS SCHLAFLY

**Understanding Arithmetic.** By M. W. Reckless (Prentice-Hall, Inc., 1961; pages 372); price \$3.76).

*Understanding Arithmetic* lives up to its title. This text, a basic one for junior high school classes and a reme-

dial text for higher grades, has been effectively planned to help the child to a better understanding of arithmetical procedures. The book contains many features which will endear it to the busy mathematics teacher. The format of the book is attractive; the print easily readable, while the developing eye of the child is eased by well-broken paging. Added color tones delineate the various groupings and emphasize the illustrations, giving an "alive" atmosphere to the pages. Oral exercises, review work and test pages will merit an apple "from" the teacher. The geometric work presented, from line segments to areas and volumes, is especially fine and enhanced with many clear and meaningful diagrams.

It is to be regretted, however, that algebra finds no place in this otherwise well-planned text. Since the basic fundamentals of algebra are taught in the grades for which this text was prepared, they should have a place here. The one and two-digit number work introducing each of the four fundamental processes, is unnecessary, being too elemental for this stage of arithmetic, and could happily be replaced by some algebraic work. Per-

centage as such is also eliminated. Work with percents in the fundamental processes is abundant but problems in profit and loss, discount and commission, taxes and insurance, have given way to the more modern needs of credit-buying, traveling expenses, space flights, etc., thus placing a truly up-to-date character upon the text.

SISTER MARY RUTH, S.N.D.

St. Thomas More School,  
Decatur, Georgia

**Overhead Projection.** By Horace Clay Hartsell, Ph.D. and William L. Veenendaal, M.S. (Henry Stewart, Inc., Buffalo 3, N. Y., 1960; pages 81; price \$2.95).

Though obviously a "plug" for the American Optical Overhead Delineascope, this booklet makes interesting and informative reading for all users or potential users of the overhead projector.

Originally planned as a simple guide to the use of the projector in the classroom, its present format of seventy-five cleverly illustrated pages covers every phase of the development and use of this comparatively new communica-

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tion device. For the technical-minded there is a chapter on the physical make-up of the projector. The model described is the Delineascope but the basic principles apply to every overhead projector.

Teachers at every level of education—elementary, secondary, and college level—will find most interesting those chapters which deal with the use of the projector in the classroom or lecture hall. Methods of application in demonstrations, dramatizations, illustrated lectures, and student participation, accompany practical suggestions for its use with chalkboard and flannel board. Special overhead techniques such as the overlay technique, the slipsheet technique, and the cellophane roll technique are discussed at length. The final chapters with their detailed and precise directions on producing overhead transparencies will leave the reader with "... new ideas and fresh incentive for the creative use of the overhead projector."

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### Among the Paperbacks

*The New Testament. Confraternity of Christian Doctrine Edition.* (St. Paul Publications, Derby, N. Y.; pages 382; price \$1.50).

Printed in clear type on opaque white paper, paperback.

*American Catholicism.* By John Tracy Ellis (Rand McNally & Co.; pages xiii, 208).

This paperback has a Teacher's guide by Brother Fabian, F.S.C.

*The New Pocket Roget's Thesaurus in Dictionary Form.* Ed. by Norman Lewis (Washington Square Press; pages 496; price 60¢ paperback).

*Government Is Your Business.* By James Keller, M.M. (Guild Press, Publishers; pages 383; price 95¢).

*The Pocket Aquinas.* Ed., with some passages newly translated, and general introduction, by Vernon J. Bourke (Washington Square Press, Inc.; pages xxvi, 372; price 60¢).

Selections from the writings of St. Thomas Aquinas.

*The Pocket Book of Great Drawings.* By Paul J. Sacks (Washington Square Press, Inc.; pages xiv, 112, and 65 plates in black and white; price 60¢).

*The World That Couldn't Be and 8 other novelets from Galaxy.* Ed. by H. L. Gold (Permabooks; page six, 260; price 35¢).

*Cuentos y Narraciones en Lengua Es-*

*panola. Selección e Introducción de Harriet de Onís* (Washington Square Press, Inc.; pages xvi, 304; price 60¢). Substantially the same collection of stories as in the English translation, *Spanish Stories and Tales*.

*We Die Standing Up.* By Dom Hubert van Zeller, O.S.B. (Image Books; pages 160; price 65¢).

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*We Have Been Friends Together and Adventures in Grace.* The memoirs of Raissa Maritain. Tr. from French by

Julie Kernan (Image Books; pages 392; price \$1.25).

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*Roads to Rome.* The Intimate Personal Stories of Converts to the Catholic Faith. Ed. by John A. O'Brien (All Saints Press, Inc.; pages 258; price 60¢).

*The Third Revolution.* A Study of Psychiatry and Religion. By Karl Stern (Image Books; pages 199; price 75¢).

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## A Religion Lesson with the Flannelboard

By Sister Marie Dolores, S.S.J.

IF YOU COULD go straight back into the Holy Land at the time when Jesus lived there, back to the very days when He walked the dusty roads teaching and healing—where would you go? Well, we might go right to Jerusalem, the big Jewish city Jesus loved so much. Or would we go to Cana where He changed water into wine just to please His dear Blessed Mother. Nazareth would be nice to visit. Or Bethlehem.

(These cities might be suggested by the children since they will already be familiar with them. If time permits, the wall map of Palestine would help to establish local color and maintain interest.)

I know! Let's go out into the countryside to the Sea of Galilee. Jesus is already there talking to a great number of people. He is telling them the things they must do to gain Heaven. (Show flashcard.\*)

K + L + S G = H

Why? That's right. So that they may all go to Heaven and be happy with God forever. Doesn't it make you

\* The letters on this card stand for know, love, serve God to gain heaven. Other cards needed are (2) 5,000; (3) This is My Body; (4) This Is My Blood; (5) Holy Eucharist; (6) Holy Communion is the receiving of Jesus. Flannel figures are 2 fish, 5 loaves, Jesus and 12 apostles; chalice and strip for table. I keep the figures simple. A triangle with a circle on top serves for people. Our Lord is made into a larger symbol of bright color.



Sister Marie Dolores teaches grades one and two at Madonna School, Detroit, Michigan. She is studying at Nazareth College, Nazareth, Michigan, with English as major and minors in philosophy and journalism. Sister has contributed to *Victorian*, *Manna*, *Family Digest*, *Sponsa Regis*, and to *Our Little Messenger*—a series of letters on the Mass in the third grade edition.

grateful that we already know the things we must do to be able to see God in all His infinite beauty and goodness. And that we don't have to wait until we are grown up to learn about Jesus as these people did. We were baptized when we were tiny babies and every day we can receive more grace. Each day we assist at Holy Mass and many receive the living Jesus as our gift from the Father.

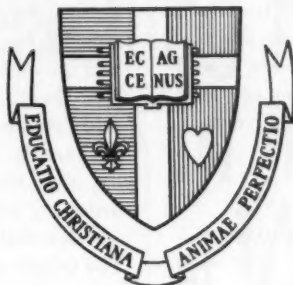
(Show picture of the multiplication of the loaves.)

See in this picture how the people crowd around Jesus. They are eager to get close to Him. Perhaps some of the little children can't even get near because the big people won't let them through. How lucky we are. When we receive Jesus in Holy Communion He truly lives within us. We don't have to wait for any special day for him to be in the neighborhood as these people did; He is with us all the time living on our altars. We may receive him daily and be united with him. Why, at the very minute we can tell Him of our love and how we'd like to receive Him in Holy Communion. We all can welcome Him now in a Spiritual Communion. Let's think of Jesus, perhaps all alone in our Church. Talk to Him in your own words. Tell Him that you want Him. Tell Him that you want to be close to Him that He may live in you.

### Apostles Had a Problem

You know, there was a little boy out at the lake shore on that day when Jesus was speaking to those people. He must have managed to get quite close to Jesus because He heard that the apostles had a problem. Remember that Jesus had been talking to the crowds all day long and although He was very tired, He thought of how tired the people were. They hadn't even thought of going home to eat. They were too eager to be with Jesus.

Jesus planned to reward them for giving their time and attention to Him. They could easily have stayed home. "No, I'm too busy" "I've got to clean the house"



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"I'll go the next time Jesus is here." Jesus decided to take care of their bodies and give them food to strengthen them.

I think Jesus had a merry twinkle in His eyes when He turned to Philip, the apostle, and asked, "Where shall we buy bread enough for these people to have a meal?" St. John writes in the Gospel that Jesus did this only to test Philip because He knew what He would do. Jesus wants our trust and faith. As you see Him here in the picture, tell Him that you believe He can do all things and that you trust Him.

### 5,000 Men Were Present

Poor Philip must have been a bit worried. Why, the Bible says that there were 5,000 men there.

(Mount card with 5,000 on it on flannelboard.)

Philip answered, "Oh Jesus, we don't have enough to feed everyone." Just then Andrew came hurrying up to Jesus with the little boy who had come close to Jesus. The boy might have told Andrew that he had a little bit of food and that Jesus could have it. But do you know what he had in this basket the picture shows him offering to Jesus?

(Press cardboard fish and loaves to flannelboard.)

That isn't even enough for our classroom, is it? But remember *Jesus is God*. This boy looks as if he were 6 or 7, just like you. Wouldn't you feel happy if you could give something to Jesus to use? That's right. We do every morning at Mass when we put our offerings on the sacred paten. If we say our Morning Offering again, we can share in the same Masses being offered at this very minute.

(Class recites Morning Offering of the Apostleship of Prayer).

### Imagine How Boy Felt

We've just offered our prayers, works, joys and sufferings. Now you can imagine how this boy felt. I like to think that Jesus smiled when He accepted the little basket of food. By itself it was nothing. But in the hands of Jesus, it became something powerful. When we offer things to Jesus, we really don't have to have big things to give Him.

(At this point, if time permits, the teacher might go briefly through the offerings we made during the course of the day. Joy of a good mark, of a compliment; sorrow of a rainy recess, etc.)

Here is Jesus with the basket of five barley loaves and two fishes. After He blessed the food, He told the apostles to pass it to the people who had been seated. Now those apostles must have looked with wonder at the small basket of food and all those people. But they obeyed! And everytime they put their hands into the basket, they found more food. Everyone had a good supper. And their bodies were stronger. They could return home now. Jesus told the apostles to gather up the extra food. They ended up with twelve baskets. Remember what they started with. Is that the way it is in your house? Of course not. Jesus had performed a mir-

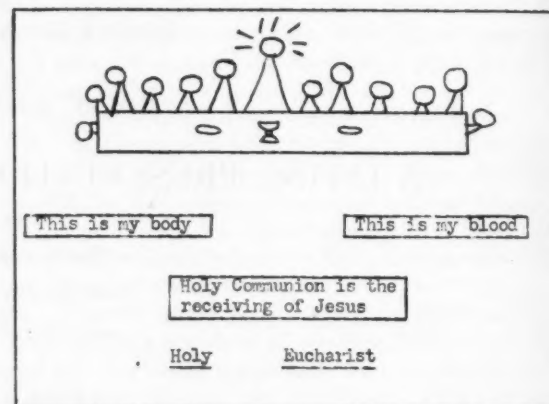
acle and the people were happy.

### "Give Us This Bread"

So happy that they decided to come back the next day and get another meal. Jesus knew that they were more interested in food for their bodies than in strength for their souls. He explained to them that He had given them only ordinary food, but He would give them God's bread from Heaven. "Well sir," they said "give us this bread."

"I am the bread of life . . . I am the living bread that has come down from Heaven. . . . If anyone eat of this bread, he will live forever; and furthermore, the bread which I shall give is my flesh for the life of the world." The people and apostles were puzzled. They did not know what Jesus meant. Jesus knew how they felt. He also knew that later on He would fulfill His promise to them. He knew that when the proper time arrived He would give all of us through the apostles, the bread of life.

Jesus kept his wonderful promise on the night before He died when He gathered with His chosen twelve in the upper room. (Mount diagram of Last Supper.)



After Jesus finished the Pascal meal with His twelve apostles His heart began to grow sad that He would soon leave His friends who needed Him so. Would you be happy if I brought each of you my picture and told you it was a gift from me to remind you of our happy year together? Some of you would put the photograph in the bedroom. Maybe I'd get myself right in your prayerbook where you would say a prayer for me at Holy Mass. During the summer when you get lonely some for school, books, and homework maybe you take out my picture and remember all the things we did. But the picture wouldn't talk to you. It wouldn't help you to obey God's laws or get grace.

### Jesus Leaves Parting Gift

Jesus wanted to leave his friends a parting gift. Not a nice picture or memento. No, being God, He knew what was best; God himself. And so Jesus although He would die on the cross the next day, left Himself, His



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body, blood, soul and divinity in the Sacrament of the Holy Eucharist which He would soon give.

Jesus rose from the table and took in His hands bread which He blessed and broke and gave to His apostles with the words (add cards as on illustration): "Take! Eat! This is my body." (Explain in the same manner for the chalice.)

The wide-eyed apostles all received the body of the living Jesus. He had been standing here before them, but apart from them. Now they had each received Him and they wrapped all the love of their hearts about Him. They held Him close. The same living Jesus they could see was now present within them. How close they were to Him and to each other for each one was feeling the same joy of His closeness. They had just received their First Holy Communion. For the first time they had received the Sacrament of the Holy Eucharist. Jesus was with them under the form of bread (add appropriate card to flannelboard).

### Make Jesus Welcome

Do you imagine that they looked about. Do you think Peter looked over to John to see how he was acting? Or that Matthew started to pull things out of his pockets? How would Jesus have felt if Bartholomew had started to read a book. We think it is funny even to suggest any such thing. Yet, we receive the same living Jesus each morning when we receive Holy Communion. We know what to do to make Jesus welcome. We listen to Him. He is our Divine Guest. If ever children near us forget and do not visit with Jesus in them by making a thanksgiving, we do not want to let them disturb us. Do you remember that beautiful prayer we said on our First Holy Communion Day when we welcomed Jesus for the first time in the sacred host?

Take my body, Jesus  
Eyes, ears, and tongue.  
Never let them Jesus  
Help to do Thee wrong.

Take my heart and fill it  
Full of love for Thee  
All I have, I give Thee  
Give Thyself to me.



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### You Ask for Grace

This would be a good prayer to say slowly when sometimes we can't talk to Jesus in our own words. Think of all that you ask Jesus to do for you. You ask for the grace to be kind by saying only the things that He would want to say. Keep free from all sin because sin weakens your love for Him. It is something like Valentine Day every day when you and Jesus exchange hearts. St. Paul once said, "I live, now not I, but Jesus lives in me." Then we must try to be like Jesus, to think like Jesus, never to do anything that Jesus would not want to do. A child who has received Jesus in Holy Communion will be kind to her classmates. Do you think she would hurt others by laughing at mistakes? No, she would be the first one to be kind. The other night Leah showed that she had learned from Jesus in the host how to be kind. Michelle left school in tears and Sister Thomas Moore asked her why she was crying. Leah did not want Sister to think that Michelle still cried as she did when she was a new little first grader, so she hurried to tell Sister that Michelle hardly ever cried anymore. I think that Leah showed true kindness. She went out of her way to say a good thing about some child who was not just the happiest person because of her troubles in school.

Yesterday, Dalia shared her cake with Jane because she had no lunch. Did Dalia have the spirit of Jesus? Yes, He was pleased with her. He was also pleased with Nicky when he offered to explain our new arithmetic to Larry that time when Larry was mixed up with all that borrowing and carrying. We can all carry Jesus with us. Because we have received Him in Holy Communion, we should bring happiness to the lives of others. People should be glad to have us about. For where we are, Jesus is.

### Stand and Sing

Let's all stand now and sing a verse from our Communion Song. And as we sing let's offer our singing for some one here at Madonna who will not come to church to receive Jesus in Holy Communion.

Jesus, Jesus come to me  
All my loving is for Thee  
Of all friends, the best Thou art  
Make of me Thy counterpart.

Do you know what we have just asked Jesus? We have asked Him to stay with us, to be always close to us. We want Him. We need Him. We ask Him to keep us united with Him. The word *counterpart* means two things that go together, that fit together. (Teacher may have children lock hands with fingers interwined to give the idea of oneness.)

We realize that we can never prepare our hearts for Jesus. But there is one who can help us prepare to receive Jesus more worthily; that is Blessed Mother. She desires us to welcome her Jesus.

You know that during Mass, Jesus comes to those who prepare to receive him by fasting and freedom.

# What's the Score

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It is easy to find out! Just watch for the forthcoming issue of **CATHOLIC BUILDING AND MAINTENANCE**, for in it is contained a comprehensive four page article outlining the major areas of school hazards and general hints on how to combat them. In addition, a two-page safety check list is given in brief form with points allotted to each item so that you can check your school and find out its safety rating. This article is authored by a well-known safety expert, Francis Brannigan, author of the NCWC's newsletter, *The Burning Question* and pioneer in the field of fire safety. You should not miss this valuable article.

In addition to school safety, other topics discussed in the special school issue of CBM will be:

- Four new high school building projects described and illustrated in full, including one technical high school.
  - Four new elementary schools described in full.
  - Temperature Control — Heating and Cooling by James Losi, Professional Engineer
  - Standardized Housekeeping for the School by Mohe Solworth, Industrial Sanitation Counselors.
  - Just Push the Button—an analysis of vending operations.
  - School Lunch Purchasing by Josephine Maggiore, School Lunch Director
  - An 8-page pictorial roundup of Audio-Visual Equipment
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from mortal sin. He comes to be with us and to give us more of His divine life, Sanctifying Grace. Let's say He comes to two children, John and Jean, who are kneeling side by side. Both have fasted from solid foods for three hours and from liquids for one hour; both are free from mortal sin. But one makes Jesus more welcome and receives more grace. Which one? The one who loves most, who tries most to get ready by avoiding every sin. We can compare venial sin to small rocks and bits of glass or clumps of ugly weeds in a beautiful lawn. Underneath the grass is green and healthy, but the litter on the top hides the real beauty. *In somewhat the same way, venial sin robs our souls of some of the love we might have given God.* We must get to work and clear all our sins away. If we are careless, the sins return.

St. Therese used to ask the Blessed Virgin to help her prepare her soul just as if it were a beautiful garden where Jesus would rest and be loved. Let us ask Mother Mary to help us make a worthy preparation for Jesus when He comes to us tomorrow in Holy Communion.

### New Plan for Physical Education

(Continued from page 160)

Catholic school programs in Health and Physical Education. Recommendations for improvement of instruction.

8. Interschool exchange service providing for exchange and interchange of programs.
9. Professional advisory service on gym construction and gym remodeling.

It is our considered opinion that the National Council on Physical Education, Health, and Recreation is a boon to thousands of elementary teachers in our schools. The problem of providing requisite materials is greatly simplified. Many teachers and administrators assumed that a physical education program was impossible because their school did not have a gymnasium. The Council disposes of that difficulty by defining a gym as "any area, indoor or outdoor, which can be adapted to physical education activities—empty rooms, classrooms, corridors, courts, basement rooms, outdoor play areas, parking lots, nearby parks, public owned recreation areas, etc." The Council reminds the teacher that the luxury of a gymnasium is relatively unimportant.

### Handwriting

(Continued from page 188)

Children try to reach the goals set for them. Parents and teachers can use two motivating incentives in order to encourage children to reach their maximum ability in handwriting: to learn to write in order to communicate and to learn to write as a development and expression of personality. In doing so, children develop traits of carefulness, perseverance, neatness, concentration, industry, self-control, and cooperation. All these qualities contribute to the good life of our boys and girls.

<sup>2</sup> Quoted in, "Improve Your Writing in a Hurry," *This Week Magazine* (Omaha World Herald, Nov. 23, 1958), p. 18.

<sup>3</sup> *Ibid.* p. 18.

## It Stands to Reason

(An Invitation to Philosophy)

Written for the general reader, *It Stands to Reason* is what happens when a veteran teacher sits down at leisure to discuss in layman's terms a subject he knows so very intimately. Every high and practical theme in this ancient science of wisdom is here handled by an expert who has coaxed philosophy out of its pleasant abode in the ivory tower and has great fun introducing it to subway riders and statesmen.

*Those who are acquainted with Father Rudolf Harvey through his challenging and stimulating editorials in Friar magazine will welcome this volume of philosopher turned editor. Those who have not yet met the author of It Stands to Reason will find the reading of this book a delightful and rewarding experience. For this volume is not only a clear presentation of centuries of Scholastic*

By Rudolf Harvey, O.F.M., M.A., S.T.L., Ph.D.  
Editor of *Friar*

*lastic philosophy, but it is written with a literary finesse which has a charm all its own. Though Father Harvey gives us a fine defense of the use of a technical vocabulary in the expression of philosophical thought, at no time will anyone feel that he is talking over the heads of his readers or that he has allowed recondite vocabulary to rule his pen . . .*

*This book might be described as a series of essays, all logically arranged, in which a philosopher discourses quite informally and arrestingly on a subject that has held his interest over many years. For one cannot but feel that years of thought and meditation have gone into this volume which goes from Socrates to Maritain.—*  
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(58), p. 18.

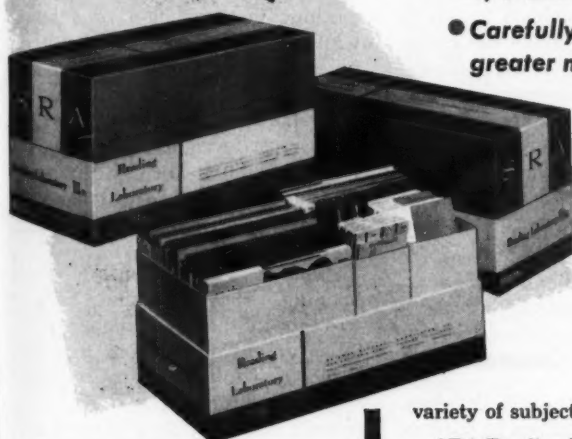
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**I Ib** For average 5th grades,  
advanced 4th grades or slower 6th grades. Reading difficulty levels are: 3, 3.3, 3.6, 4, 4.5, 5, 5.5, 6, 6.5, 7, 7.5, 8.

**I Ic** For average 6th grades,  
advanced 5th grades or slower 7th grades. Reading difficulty levels are: 4, 4.3, 4.6, 5, 5.5, 6, 6.5, 7, 7.5, 8, 8.5, 9.



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October 1961

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choose your films

## EVALUATES Audio-Visual Materials

### The Commandments

*The St. John's Catechism, a Sound Filmstrip Series* produced by St. John's University, New York, is an audio-visual presentation of the material of the Baltimore Catechism, No. 2. It consists of three sections, "The Creed," "The Sacraments," and the "Commandments," each section being composed of ten units. The first two sections have previously been evaluated.

Each unit comprises three elements: (1) a filmstrip, consisting of approximately 60 frames of original art work in Eastman color; (2) a dramatization, in ten minutes, synchronized to the filmstrip on a 12", standard-speed, R.C.A. unbreakable record; (3) a Lesson Plan, printed on the back of each record sleeve, describing objectives, procedure, ten points of doctrine, six basic questions (which are also placed at the end of the filmstrip, and keyed to appropriate pictures),

eight supplementary questions, and finally, suggested pupil prayers and resolutions.

The stated purpose of each unit is twofold: to teach the lesson of the Baltimore Catechism to which it is keyed, and to make the lesson practical in the lives of the students.

Costs of *The Commandments* is \$150. Individual units are priced at \$15. Various package plans are available. Material may be previewed for a ten-day period. For further information write to the distributor: Brian Press, 230 Broad St., Bloomfield, N.J.

### Unit 26: The 4th Commandment

**Description.** This unit develops primarily the obligations of parents and children toward each other. God has given to all of us parents who are to guide us in our journey to our heavenly Father, after they cooperate with Him in giving us

life. Parents must help their children in body and soul. They assist the soul by instructing in knowledge and guiding virtue; they strengthen the body by providing food and clothing in the shelter of a home. Children, in turn, must respect their parents, showing them proper reverence. They must obey them for they share in the authority of God. They must love them by being unwilling to hurt, and by giving in return. Only those who become as little children will enter the kingdom of heaven.

**Analysis.** This unit has a strong opening showing the ravages wrought by the disobedience of the fallen angels and by our first parents. Then follows many incidents showing how children should love, respect, and obey their parents who in turn provide for a stable family life through the wise use of authority. However, the teacher should be warned that this unit covers only a small area in the task of instructing children in what is commanded by the fourth commandment. She will have to supplement a good part in order to bring out the doctrinal elements involved. In the upper grades more material must be covered than is presented in this lesson.

### CAVE Evaluating Committees

The several evaluating committees and their membership as set up by the *Catholic Audio-Visual Educators Association* are as follows:

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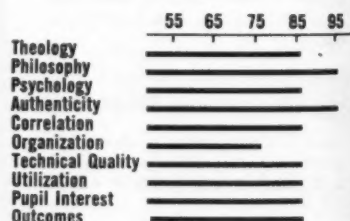
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Technically, the unit is excellent. In vocabulary level, pacing, art, dramatization, and color, little is to be desired. The discussion questions are of great help in organizing the lesson, but the teacher will have to adjust the presentation to the level of the group she is teaching.



**Appraisal.** The filmstrip is supplementary in nature, adapted to the needs of pupils in the middle grades. Much of its usefulness will depend on the knowledge and experience of the teacher. The general rating is B, or good. The CAVE Seal of Approval is granted.

NEWARK CAVE COMMITTEE

## Unit 28: The 8th Commandment

**Description:** This full color filmstrip with record is an excellent tool for teaching the much needed lesson on the Eighth Commandment. In ten minutes of dramatization and sixty frames of color the value of truth is brought out very clearly. While this filmstrip does not cover all the aspects of the Eighth Commandment it stresses very well these three facets, namely, Detraction, Calumny and Rash Judgment. This filmstrip correlates quite well actual scenes in scripture where Christ was made the victim of calumny or detraction or rash judgment and practical everyday incidents of the ordinary child found in similar situations.

	55	65	75	85	95
Theology					
Philosophy					
Psychology					
Authenticity					
Correlation					
Organization					
Technical Quality					
Utilization					
Pupil Interest					
Outcomes					

**Analysis:** This complete filmstrip of sixty frames might be subdivided into three parts with approximately twenty frames in each area. Those frames pertaining to Calumny portray Christ's condemnation by the Jews. Here we have a very dramatic effort on the part of the narrator to show contempt and perfidy of Christ's enemies. Voice inflection plays a very important part in this portion of the sound track. The practical application of the above follows with the presentation of several frames depicting the activities of a group of school boys at play. Here we have the attempt at a parallel situation to bring out the aspect of calumny. The successive areas touching on Detraction and Rash Judgment are

treated in the same manner. The effort on the part of those who developed the filmstrip and record to bring alive those aspects of the Eighth Commandment that pertain more practically to children of the middle grades is well achieved.

**Appraisal:** The nature of this filmstrip and recording would make the committee feel that its use has limitations as to grade level. It has practical value as a technical tool for grades four, five and six. It might also be used with benefit in Confraternity Classes at this level. The filmstrip and record merits a rating of A- and merits the CAVE Seal of approval.

NEW YORK CAVE COMMITTEE

## ... Teaching Poetry

(Continued from page 196)

truths, and making appropriate applications to everyday events.

Try having them answer roll call by two favorite lines of poetry. Or have a contest some day having a student on one side recite at least two lines and then a member of the opposing team give the title and the author of the lines.

Another enticement I use to encourage them is to have them write parodies on some of the masterpieces, maybe just a verse or two. The great odes of the romantics lend themselves to this treatment; also, Chaucer's tales and the heroic couplets in Pope's *The Rape of the Lock* and *An Essay on Criticism*.

It will grow on them. You will find them warming up to it gradually. But even when you see the spark enkindling by the look of wonder in their eyes, when you see a look of genuine enjoyment break forth in a faint smile, they may still say, "It's for the birds!" Don't believe them. It's too late, for the poetry bug has bitten them; they will never be the same again. It will sell itself. Our job is to condition them for it and convince them that it is worth the effort—and let us not fool ourselves, it is effort.

## Reader Reaction

(Continued from page 138)

Nothing that I have examined in recent "soft" or "hard" publications has pleased me quite so much as have these

three items. Sturdily and attractively bound, the two classics are a delight to handle and to read: the margins are wide, the type is well-leaded, and there are just enough (non-distracting) pen sketches throughout to clarify and illumine the text itself. *Hamlet*, which is the Folger Library General Reader's Shakespeare, with its convenient glossary on the opposite page from the text, should be a treat for high school students who lack the scholar's patient pursuit of knowledge. These two classics: *Hamlet* and *Treasure Island* in their Pocket Bound Book form, I highly recommend to teachers and students for the following purposes: (1) for English classroom collections; (2) for school book fairs; (3) for school bookstores; (4) for home ownership, and (5) for wide distribution to our missionary-teachers and peace-corps people abroad.

(Continued on next page)

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(Continued from preceding page)  
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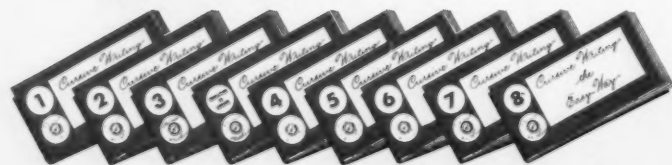
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